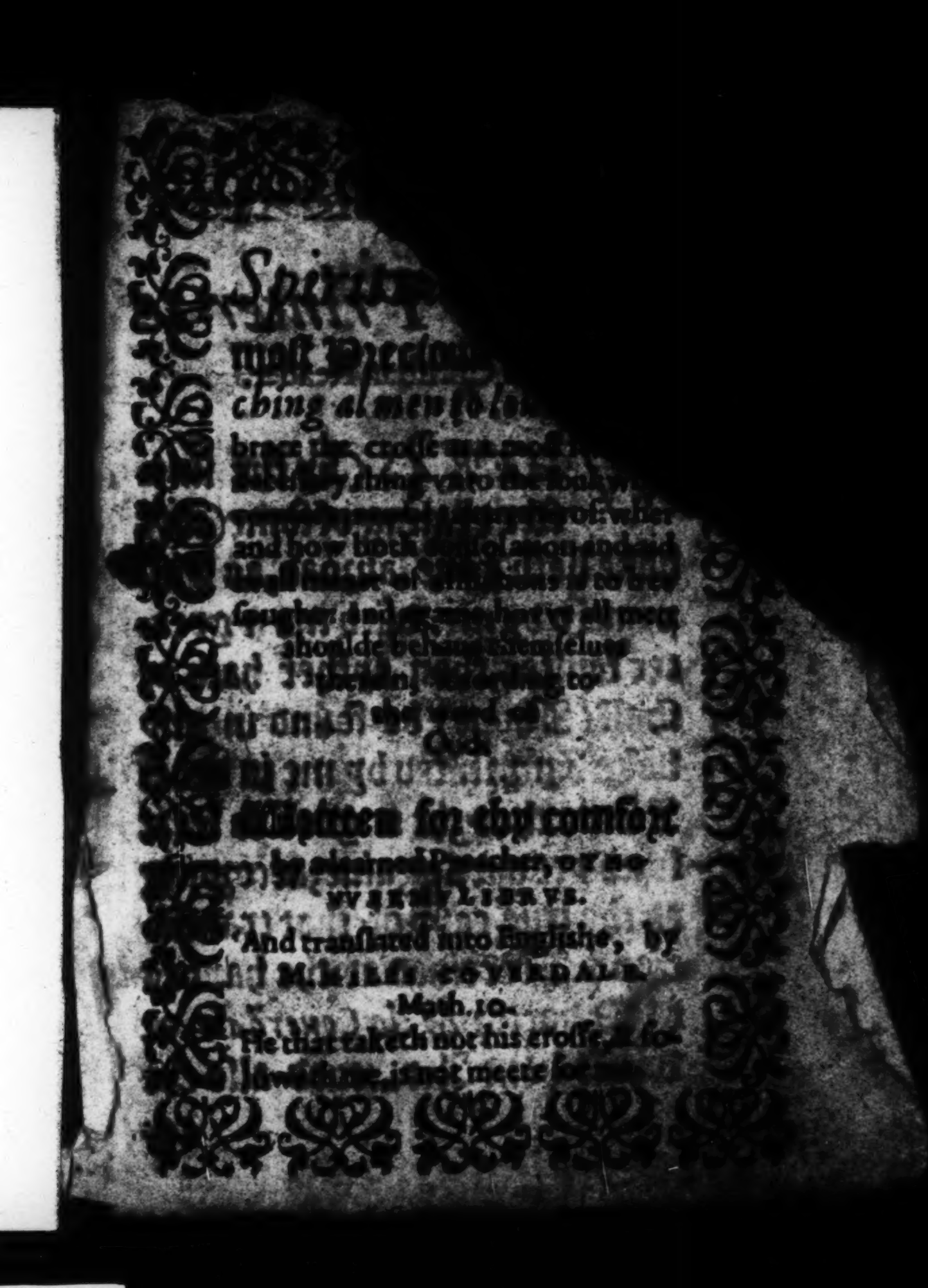

Spirit[illegible]

most Precious [illegible]

ching al men to lo[illegible]

brace the crosse [illegible]

[illegible] thing vnto the soul [illegible]

[illegible] of wher

and how both consolation and aid

[illegible] is to tree

sought: And [illegible] all men

should behaue themselues

therein, according to

the word of

God.

Written for thy comfort

by a learned Preacher, OTHO

WERMVLIERVS.

And translated into Englishe, by

M. MILES COVERDALE.

Math. 10.

He that taketh not his crosse, & fo-

lowe[illegible] me, is not meete for me.

Printer to

Christian Reader.

WHERAS (by the sinister dealing of some) this boke hath gone abroad, as Imprinted by me, with mo & greater faultes, then eyther hath or shall (I hope) be found in any boke Imprinted by me in dede: I haue thought it good to set it forth yet once againe, according to the true copy of that translation ẏ I receiued at the handes of M. doctor *Milo Couerdale*, at whose hand I receued also the

co-

copies of three other workes of *Otho Wermuleras*, a German, preacher in the city of *Tiguria*, who wrote thē in the Germain tongue, as he did certain bookes moe, which are not as yet turned into the Englishe tongue. The names of those Bookes which are translated, are these: The Precious Pearle, which the Author calleth, Of Affliction, another of death, the thirde of Justification, and the fourthe of the Hope of the Faythfull. These I haue imprinted, wt as great diligence as I coulde, and I hope according to the copies that I receiued from the translator of them, how soeuer the

*56-644

same haue ben by others thrust
out in my name, corruptlye e-
noughe to my great discredite,
and some hinderance also, but
with the greatest displeasure to
the byers. Mine harty desire
hath bene (deare Reader) al-
way to be so occupyed, that I
might live by profiting others;
in such sorte as that excellente
Prince, the late Duke of So-
merset, and uncle to good king
Edward the sixte, wished this
Precious Pearle to be impri-
ted, after he in his trouble had
felt the commodity of it: which
was, that other might reape y
like commodity by the same.

Take therfore thys Precious
Perle,

The printer to the Reader.

Pearle, now brought to that brightnesse that it had, when it first came oute Imprinted by me And vse it to thy comfort in all thy distresses. And for the comforte that thou shalt finde therein, geue God the whole prayse. Farewell.

Quod Hugh Singleton.

EDWARDE by the grace of God Duke of Somerset, Unkle to King Edwarde the sixte hys excellent Maiestie, & to the Christian Reader, gretting.

If they be worthy prayse, who for a zeale and desire that they haue to do their neighbors good, do vvrite and put in Print such thinges, as by experience they haue proued, or by heare say of graue & trusty men they haue learned, or by reading of good and ancient authors, they haue vnderstanded to bee a salue or medicine to a mans bodye, or to a part or member of the same: hovv muche more deserue they thanke and prayse that teach vs a true comfort, salue and medicine of the soule, spirite and minde? The which spirite and minde, the more precious it is then

then the body the more dangerous be his sores and sickneſſe, and the more thanke vvorth the cure thereof. For a vvel quieted mynde to a troubled bodye, yet maketh quietneſſe. And ſickneſſe of body or loſſe of goods is not much painfull to him that eſteemeth it not, or take it patientlye. But an vnquiet minde, yea to a moſte whole body, maketh health, vnpleaſant, and death to be wished. And an vnſatiable mynde, vvith deſire of more, maketh rycheſſe poueretye, and health a ſickneſſe, ſtrength an infirmitye, beauty a deformetye, and welth beggerye: vvhen by comparing his felicity vvyth a better, it leeſeth the grace and ioy of that it hath, and feeleth the smart of that it hath not. Novve then ſith to amend thys in welth and to take avvay ſorrovve and greeſe euen thence, where in very deede is no apparant cauſe of greeſe, through our vveakeneſſe is no leſſe then the vvorke of a very great maſter of phiſik, and deſerueth much commendation. VVhat is he worthy of, that eaſe true greeſe in deede, and make health vvhere a verye ſore reſteth? I meane that can eaſe a man ſet in affliction take away greeſe from him that is perſecuted, loſe the priſoner yet in bondes, remoue aduerſity in aduerſitye, or make greeuous ſickneſſe not to be feele, and extreme beg-

gery to be reioysed at Diuers learned men heretofore by reasons grounded of mans knowledge, vvrote and inuented greate comfort against all kinde of greefes, and so omong the Gentiles and Philosophers bokes, bee bookes of comfort But vvhosoeuer followeth but vvorldlye and manes reason, to teach comfort to the troubled mynd, he can giue but a counterfect medicine: as the Surgeon doth, vvhich colourably healeth, or the Phisitians whiche geneth medicines that doth but astonish the sore place, and so deceiue the patient. But the true healing of griefe and sorow they had not: for they lacked the grounde, they lacked that, that should heale the sore at the bone firste, that is true sayth in Christ and his holy vvord. All medicines of the sople which bee layde on the sores thereof, not hauing that censes vvith them, bee but ouerhelers: they doe not take away the rankelyng vvythin, and many times vnder coulers of hasty healing they bryng foorthe provvde flesh in the sore, as euill or worsse, then that whyche vvas first corrupt. This man vvhosoeuer he be, that vvas the first author of this booke goeth the right vvay to woorke: hee bringeth his ground from Gods worde: he taketh vvyth him the oyle and vvine of the Samaritane, he carieth the hurt man from

thence

thence vvhere he lay hurt, and bryngeth him to his right hoste, where no doubte hee maye bee cured yf hee wyl apply himselfe thereto. It is red in hystories, that the manner among the olde Egyptians or Assirians vvas, when any vvere sicke to laye hym abroade, that everye man that passeth by myght tell yf he had bene vexed with such like sickneſſe, vvhat thing that vvas, that did cure and heale hym, and so they myght vſe it to the patient. And by this meanes it is thought, that the science of phisick vvas first found out. So that it may appeare that this readineſſe for to teache another that thyng, wherein a man feleth ease of greſe is not onely Christen, but also naturall. In our great trouble, vvhich of late did happen in vs: (as all the worlde dooth knovve) vvherin pleased God for a tyme to attēpt vs vvith his scourge, and to proue yf vvee loued him. In reading this Booke vvee tyd synde great comforte, and an invvard and godly vvoorking povver, much releeving the greeſe of our mynde. The vvhich thing novve calling to remembrance, vve doe thinke it vnkyndnes not to be more vnnaturall, then the old Egyptians vvere: but rather, as the office of a Christian is, to bee ready to helpe all men by all ways possible that vve can and specially those that be afflicted

flicted. And hereupon vve haue required him, of vvhome vve had the copye of thys boke to set it forth in Printe: that not only vve, or one or tvvo more, but all that bee afflicted may take profite & consolation, if they will. Yea, and they that bee not afflicted, may either see vvhat they should haue done in their trouble, or what hereafter they ought to doe, if any like happeneth vnto them Knovving certenly, that such is the vncertainty of the worlde, and all humane thinges, that no man standeth so sure, but the tempest of affliction and aduersitye may ouertake him, and yf the grace of God do not singularye helpe hym, cast him dovvne, and make him fall. Vvherfore it is moste necessarye alwaies to haue in readinesse suche godly meditations and medicines, as may pacifie Gods vvrath beginning to kindle, and defend in part the bitternesse of affliction, vvhereof this Booke is very plenteous and full.

Fare you vvell.

¶ A Table of the Chapters conteined in this present Booke, called the precious pearle.

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The end of the Table.

CHAP. I.

¶ That all trouble and affliction commeth from God.

I Call all that trouble & affliction, whatsoeuer is reputed to be contrary to the desire & appetite of mannes nature, as: the vnquiet suggestions of the flesh, the temptations of the deuill, sickenesse of body, a wicked and frowarde mate in matrimonye to haue disobedient children, vnkinde & vnthankfull freends, losse of goods, to be depriued of any other liberty or priuiledge,

lolle or blemishe of name and fame, the malice & duplealure of men, hunger, dearthe, pestilence, warre, imprisonment and death. And in this regilter do I put all kindes of crosses and afflictions, whether they be bodely or Ghostlye, our owne or our freendes, private and singular, or vniuersall and generall publye and secreate, or open and manifest, deserued or vndeserued. In all such thinges, I say, euery christian man ought first of all to consider the very rote, ground or beginning after this wise. That all thinges, what soeuer God sendeth, we ought to take and receiue them patiently,

ently. For thys is once true, y
god is our creator and maker,
and we his workmanshippe: he
is our king, our Lorde and fa-
ther. And like as it is not see-
ming, that the pot should mur-
mure against the potte maker:
even so is it much lesse conuen
ent that we should murmur and
grudge against Gods wyll and
iudgement. And although trou-
ble and affliction ryseth & sprin
geth oftentimes by the wicked-
nesse of enemies, and thorowe
the instigation of the deuill, or
els by some other meane: yet
ought we neuer to imagine y it
commeth by fortune or chaunce
without the permission, suffe-

Gen.12.2
Prou,17.5
Eccl.2.24.
Esay.9.16.
Esay.45.9,
Esay.64.8.
Iere.18.6,
Iere.19.11
Math.19.17,
Mat.10.18
2.Tim.2.19,

rance, determination, and will of God, but by and with ẏ fore-knowledge, prouidence, and appointment of God. And to speake properly, concerning safegarde, it is all one (so that wee tempte not God) whether we liue in pouertye, or in rychesse, in the fyre or in the water, among our enemies, or among our friendes, seeing that god seeth, knoweth, disposeth, and ruleth all thinges, as witnesseth the firste booke of the Kinges. The Lorde bryngeth death, & restoreth againe vnto life, bringeth into the graue, and raileth vp againe, putteth down and exalteth also. And Iob also

Pet.11.14
Esay.45.4.5.6,7.8.&c
Eze.28.2.
2.Chr,20.6
Iudit.9,11
Iob.1.11
Math.10.29
Luke.12.6
VVis.17.2

1.Kings.2.6,
Deu.32.23
1.Sa.16.23
Tob.13.2

so testifieth in his miserye, the Lord hath giuen it, & the Lorde hath taken it againe. And christ sayth: There falleth not a sparowe vpon the earth wythoute your fathers will, yea the heirs of your head are all numbred.

Iob.1.21.
Iob.2.10
Eccl.5.14.
1.Tim.6.7
Math.10.29
Luke.12.6

Seing then that all our troubles and afflictions come from God, we oughte to humble and submit our hearties and mindes vnto the obedience of God, and to suffer him to worke with vs according vnto his moste holye will and pleasure. Therefore whensoeuer vnleasonable wether shall hurte and perishe the corne and fruite of the earth, or whereas wicked man shall mis-

report vs, or rayſed vp any ſlan-
der of vs, why ſhoulde we mur-
mur and grudge againſte the
elementes, or goe aboute to re-
uenge vs of our enemies? For
if we lift not vp our mindes, and
conſider that God layeth hys
hand vpon vs, and that it is hee
ẏ ſtriketh vs, we are euen like
vnto dogs & no better, whyche
if a man doe caſt a ſtone at them
will bite the ſtone, without anye
reſpect who did caſte the ſtone.
And againe, no man oughte to
be vnwilling or diſcontente to
Mat. 25. 14, render againe that Talente or
Luke. 19. 13 pledge, that was committed
to him vuely to reſerue & keepe.
It is that God, that giueth vs
life,

life, health of bodye, strengthe, wife, children, freendes, riches, honor, power, auctoritye, peace, rest and quietnesse, for a time, so long as pleaseth hym. Nowe if ꝑ same God will take againe some of these thinges, or all, he taketh nothinge but hys owne, & euen that, which wee did owe vnto hym. For the which cause to murmur againste his wyll, & to striue against his iudgement it can not bee but an hetnous & a greeuous sinne.

CHAP. 2.

¶ That trouble and affliction, and aduersity, are sent vnto vs of God, euen for the punishment of our sinnes.

NOw what thing moueth or causeth God, to send

home vnto vs, & visite vs with affliction, trouble, & vexation? concerning this poynt, marke this well. What soeuer any man hath merited or deserued, that ought he to beare, and to suffer willingly and gladly. Let euery man appose & examine himselfe, whether he hath not deserued to be corrected & chastened of God, if it be not for any speciall thing at the present instant yet for other sinnes committed at other times. Nowe will our Lorde God, in all maner of punishments and visitations, declare the order of hys righteousnesse and his heauye wrathe & indignation against sinne

Rom. 5.8

sinne & wickednes: for he sayth in the second commandemente: I the lord, which am thy God, am a gelous & an earnest God, and I will visite the sinnes of the fathers vpon the chyldren, euen vnto the thyrd and fourth generation, if they hate & contemne me. And in the fift booke of Moses are all the plages rehersed one after an other, which shalbe powred out vpon ỹ wicked and vngodlye, and in Luke it is sayde thus: If ye do not amend ye shall all perishe: and that we may perceiue euen before our eyes euidentlye, howe that punishment and plagues are the due rewarde for sinne,

Exod. 20. 5
Exod. 34. 7
Deut. 5. 9
Deut. 7. 9
Num. 14, 18
Nah. 1, 2,
Deut 28. 16.
Ecc. 17. 12.
Luke. 13. 5

God punisheth sinne with like sin.

God

God tempereth & frameth the punishment, euen like vnto the sinne: so that they doe both agre together as well in forme and likenesse, as in proportion and quality. As for an exampl'e, like as Dauid defiled Vryas wyfe, euen so were his wiues defiled vnto him againe. He caused Vrias to be slaine and destroyed, and therefore dyd his sonne destroy his owne brother agayne, and stirred a sedition & vprar, and hunted and droue his father oute of his kyngdome: so that no man can sufficiently expresse the great misery and punishment, that Dauid and hys people suffered, for the shame

2.Sam.11.4

2.Sa.11.17.
2.Sa.13.29,
2.Sa.15.11.
2.Sa.16.6.
2.Sa.17.1,
2.Sa.20,1
2.Sa. 21.1
2.Sa.24.15,
1.Chr.22.8

ful

full-wickednesse and abhomination that he had committed. Nowe consider and wey, as it were in a true balance, the righteousnes, which God requireth of vs on the one side, & again ỹ whole trade of our lyfe, on the other side. If the generation of mankind had ben conformable vnto the lawe of God, and had not swarued from the same, it had bene altogether throughly happy and blessed euermore, & should neuer haue rotted and dyed awaye, like the fruite and flowers of the field. But it swarued and fell away at the firste, euen from the beginning. Our first parentes and progenitors did

VVis. 2. 23. Eccl. 17. 2.

Gen. 3. 6.

did neglecte and despise Gods commandementes, and so wee chorow theyr fall are corrupt & infected, our reason, sentes, and vnderstanding blinded, and our will poysoned. We seeke & finde in vs wicked lustes and affections, we seeke in the worlde lust and pleasure, euen against the holy worde of God. And like as if an asse were trimmed & decked in a Lions skin, and would needes be a Lion, yet his longe eares, being alwayes vpwarde should easely descry & bewraye him: Euen so if wee adourne, garnishe & set forthe our selues with certain glorious beautifull workes, neuer so muche, so that

no man can say but that we are vtterly innocent & vnculpable in diuers and manye poyntes: yet notwythstandyng we haue filthy, vncleane & wicked hearts full of securitye and neglecte of God, altogether giuen to the loue of ourselues, and to all maner of dissolutenesse. Nowe therefore if we be assaulted and visited with sickenesse, pouertye, warre, sedition, we oughte not to ascribe these thinges, one to the magistrate, another to the preacher and minister of Gods worde, or to the fayth and relygion it selfe, and the thyrde to the elements and starres, or to God in heauen himselfe, as

though any of these were ỹ occasion of any such plages.

Like as no man ought to accuse and blame the Phisition, as though he were the onely occasion of the corrupte humors within the bodye, notwithstanding that he hath brought and driuen them out, that a mã may euidently see and perceue them but the mis behauiour & vntemperate dyet of the man himselfe is the very right occasion, and the onely roote thereof: euen so wee ought not to ascribe anye blame or fault vnto God, yf hee send vnto vs heauinesse, payne and trouble, but to thinke that it is a medicine and remedye

mete

mete for our sinnes, and euerye man to ascribe the verye cause and occasion thereof vnto hymselfe and his owne sinnes, and to refer the blame to nothynge elſe.

And this example dyd the holy men, our goodlye forefathers in olde time shewe, declare and leaue vnto vs, ascriving alwaies the cause and occasion of the crosse and of such heauy afflictions, as dyd happen in their time, euen vnto their owne sins. As Daniel sayth: By reason of our sinnes, and of the wickednesse of our fathers, is Jerusalem and thy people destroyed, euen of those that dwell aboute vs. Dan. 9.9.

Bar.1.13
Bar.2.12
Bar.3.1
Ionas.1.2.

vs. For the which cause wee ought rather to lament and bewaile, yea & to crye oute alasse, alasse, out, out vpon our sinnes, and wickednesse, then eyther vpon any infirmitye, sickenesse or vpon any other affliction or trybulation, whych we suffer by reason of our sinnes.

For if we should wayle, and be heavy without reson or measure, when God doth nothing, but execute iustice and righteousnesse, vppon hys enemies, what were it els but to mislike the righteousnesse of God, and euen to loue that thing, whyche God hateth? And what is this else, but onely the very righte-

ousnesse

ouſnelle and goodneſſe of God, when he puniſheth, martireth, and vtterly ſubdueth & deſtroyeth in vs, heere in this woꝛlde, his and our greateſt ennemies, that is to ſay, our ſinnes? Therfoꝛe to ſoꝛow & mourn without meſure in the midſt of affliction and trouble, is nothing els, but to ſhewe thy ſelfe a friend vnto ſinne, which is thine and Gods higheſt enemye. Wherfoꝛe we ſhould rather laude God, and highlye reioyſe, not ſpeciallye bicauſe of the miſtery and affliction, but in the righteous and gracious will of God. Righteous I ſaye, becauſe he puniſheth ſinne. And againe graci-

ous and merciſull, forasmuche as he doth puniſh it much more easely, then we haue iuſtly deſerued.

CHAP. III.

¶ All manner of troubles and afflictions, whatſoeuer they be, are alwayes muche leſſe and lighter then are our ſinnes.

WHen ſoeuer a man dooth giue a ſmall and lighte puniſhment vnto him that hathe deſerued muche greater, yt is reaſon that he receiue & take it patiently. As one that hath ſlain and murthered a man, if he be but beated and whipped out of a citie or towne, he taketh it in good part, becauſe he knoweth well inoughe, that he hath deſerued

serued to be hanged. The holy woman Judith thinketh that all those crueltyes punishmentes are much lesse and far inferiour vnto our sinnes and wickednesses. Wherefore if thou suffer pouertye, sickenesse, or any other aduersity, consider and thincke with thy self after this maner. What, thy manifold sinnes haue deserued a thousande thousande times more greeuous punishment, more heauye sickenesse, more horrible warre, and more intollerable imprisonment. And if all the miseries of the worlde should come together vpon one heape vnto thee, yet thou hast deserued much worse: For thou Iudit. 8. 17.

hast wel deserved the full power and tirany of the deuill, and eternall damnation, which notwithstanding God hath kepte and takē fram thee of his meere mercy onely for Jesus Christs sake. Item, he that hath receiued alwayes good and prosperous things, ought not to maruel and wonder, if sometime hee receiue also some mis-fortune and aduersity. Euen ẏ children of the world can saye, that there is neuer a good houre, but hath also deserued an euill. Now so merciful is God, that he suffereth no man vppon earth vnrewarded with one benefite or other. As well before trouble as

after

after, yea and also in the verye time therof, he giueth him many high and excellēt giftes and benefites, as wel bodely as gostly, corporal as spirituall.

As for his benefites before trouble and affliction, we haue a notable example set before our eyes in Job, which sayth: Seeing wee haue receiued muche goodnesse of God, why shoulde we not be content also to receiue the euil? likewise Plinie the second, being an heathen man, as he wold comfort a frend of his, whose deare spouse & wife was departed out of the worlde, among other thinges, he wrote after thys manner. This ought Iob.2.10

to be a singular comforte vnto thee, that thou hast had and enioyed suche a precious Iewell so long a time. For 44. yeares did thee liue with thee, & there was neuer any strife, brauling or contention betwene you, nor neuer one of you euer displeased the other. Yea but now thou wilt say, so much the more loth and vnwilling am I to forbeare and to be without her, seeing I liued so long a time so quietlye with her. For we forget soone such pleasures & commodities, as we haue proued and tasted but a little time onely. But to answer to this, take thou heede that thou be not found vnthank

full, if thou wilt onely wey and consider what thou hast lost, and not remember howe long thou diddest enioy her.

And againe in the verye time and midst of affliction and tribulation, God geueth vs grace to consider other good and prosperous thinges, which we haue and enioy still: that thorowe the remembrance and consideration of them, our smart and payne may be eased, mollified & mitigated. As for an example, thou arte a weake, impotent, and a diseased man in thy bodye, but yet hathe God geuen thee reasonable and conuenient goodes and possessions to sustaine thee

with: or els if thou hast scarce-
nesse, and lacke of goodes and
richesse, yet thou hast no lacke
of bodely health. Nowe yf we
will not set and wey the one a-
gainst the other, then are wee
like vnto little children, which
if any man happen a little to
disturbe or hinder their playe &
game, or to take any maner of
thing from them, they wil by-
an by caste away all the rest al-
so and wil fal on weping. Euen
so were it possible inoughe for
vs to doe likewise, whensoeuer
any mis-fortune should happen
vnto vs, to waxe angry and dis-
pleased, and to haue no manner
of luste, nor desire to vse nor

to enioy that good, that still remaineth and is left behind. Be it in case that thou were depriued of all maner of bodely comfort: yet in thy brest and hearte thou hast the knowledge of Iesus Christe, which hath redeemed thee out of hell and damnation, that was due vnto thee: in respecte of the which damnation all plages vpon earth are to be esteined, as one little drop of water against the whole sea. Besides this also thorow fayth thou feelest a confidence and assurance of euerlasting & eternall ioy. As s. Paule doth wryte of the same, saying: I suppose that the afflictions of thys worlde, are

Esay.53.5. Rom.5.25. 1.Cor.5.7. Col.1.14. 1.Pet.3.18. Heb.9.12. 13.14.15. Rom.8.18.

are not worthy of the glory that shall be reueled vnto vs. An example haue wee set before oure eyes in the prodigall and desperate sonne, which did so humble and submit himselfe, that he desired no more to be taken for a sonne, but to be put to labur as a day labourer, and an hyred seruant, so that he might but onely remaine in his fathers house. Euen so whatsoever God sendeth, ought we to take patiently, so ỹ we may but onely dwell in the house of God, in heauen with him euerlastingly. Nowe if any man shoulde thinke thus, God doeth not punishe other which haue committed muche

Luke. 15.19.

Iohu.8.12.

more

more heynous sinnes, with so great and greuous plages and diseases as he doth vs: that were vnreuerently and vnchristenly imagined of God. For what if thou thy selfe be more wicked than any other? But be it so ỹ other doe liue more wickedly & licentiously then thou. What wotteſt thou, howe God dooth punish them? The greateſt and moſt greeuous paynes and punishmentes are the inwarde sorowes, and secret punishments of the mynd, which are not seene with the outward eye. And although they haue no speciall sorowe for singular greefe, that appeareth vnto thee, and thou

knoweſt

knowest not what God meaneth thereby: yet oughtest thou (as a chield vnto the father) to giue vnto him honor, laude, and prayse, ẏ he disposeth all things with such wisedome and in such order. And when he seeth tyme, he will rewarde and consider al such thinges, as haue beene wroughte and committed heretofore against his moste righte and iust lawes, accordinge as they haue deserued.

CHAP. IIII.

¶ All manner of afflictiones are sente and come from God, of a louing and fatherly mind tovvard vs.

IT is not sufficient for vs to knowe, that all maner of affliction

flictiõ commeth by the premis-
sion and sufferance of God, of
his iuste iudgemente by reason
of our sinnes. For in extreame
temtations & in greate necessi-
tyes, these are the first thoughts
and imaginationes that come
into our mindes: forasmuch as
I haue grieuously offended god
with my sinnes, therfore is hee
displeased with me, and nowe,
become mine enemy. and hath
cast his fauor from me. And yf
we preuent not and thrist awaye
such fantasies and imaginations
in tyme, they will make vs to
flie from God, to forsake him,
and to abhorre and grudge a-
gainst him: as Saul dyd, which

ima-

2.Sa.13.13. imagined and fullye perswaded himselfe, ẏ God punished hym of hatred & displeasure againste hym. And therfore Sauls harte turned from God, and forsooke him, and so he began to hate & abhorre him, as a cruell tyrant. Wherefore vnto such poynts & articles, as are taught heretofore, this admonition doth also appertcine. We ought to receiue with high thankfulnesse whatsoeuer God of a fatherlye and louing mynde, and not of any indignation towarde vs, sendeth vnto vs, whether it be to ẏ fleth pleasant or greuous. The Lorde God visiteth vs w̄ temporall and transitorye miserye,

Iob.12.

euen

euen for the verye carefull and fatherly hearte that he beareth towarde vs, & not of any hatred or indignation agaynſt vs. For God is reconciled, and at one with all Chriſtian men, thorow his ſonne and loueth them, euen from the verye grounde of hys hart. For the which cauſe, howe ſo euer, or by what manner of meane it be that God puniſheth and correcteth vs, he doth it not becauſe he hateth vs, as though he would vtterly refuſe and caſt vs away: but of verye pitie and compaſſion, onely to receiue vs as his chyldren, to keepe & preſerue vs, to exerciſe and practiſe vs, to humble and to bring vs

Iob.5.17.18. 19.20.&c. Prou.3.12. Hoſea.6.1. 1.Pet.4.6. Iames.1.2. Heb.12.1.2. 3.4.5.&c. Apoc.3.19

downe,

downe, and to stirre and pricke vs forward, that prayer, fayth, the feare of God, obedience and other vertues, may waxe & increase in vs, to his honor & our saluation. Testimonies for thys haue we firste: As truely as I liue, I haue no pleasure in the death of a sinner, but that hee turne and liue. Here nowe doth God sweare that he doth punish not to destroy, but to allure, reduce and bringe vs vnto repentance. Item whom the Lorde loueth, him doth he chasten, and yet notwithstandinge hee hath pleasure in him, as a father in his childe. This is an euident testimonie, that affliction, trou-

Ezec 33.11.

Prou. 3.12.

ble

ble and vexation are no tokens of the wrath and displeasure of God, but rather sure tokens of his grace, mercye and favour, whereby God assureth vs of his mercifull will & fatherly hearte towardes vs. Item we know ꝥ that vnto such as love God, all thinges serue to the best. And a gaine: we are corrected and punished of the Lord, ꝥ we should not be condemned wᵗʰ the world. All thys mayst thou also marke in the whole storye of Job throwe out. Likewyse Josephe was sold of his brethren, & deliuered vnto the Heathen of very malice and envie, by the prouocation and suggestion of

Rom.8.28.

1.Cor.11.32

Gen. 37.28 Act.37.9. 10.11.&c.

the deuill. But the moſt faythfull God turned it to the profite and wealth, both of the houſe of Iſraell, and alſo of the whole kingdome of Egypt. For ſo dyd Ioſeph himſelfe interprete it. Gen. 45. 4 Againe the church of Chriſte, that is to ſay, ỹ Chriſtian congregation, which is Chriſtes ſpouſe, muſt ſuffer vexation & affliction here vpon earth. But foraſmuche as God loueth thys his ſpouſe of his ſonne, namely the congregation of the faythfull, & mindeth to comforther, and to bee moſte beneficiall vnto her: therefore like as he hath raiſed vp Chriſt her bridegrome, head and king, from deathe, euen ſo will

will he also deliuer hir from all afflictions, and giue her a ioyful victory of all such things, as do oppresse her. But it is the infirmitye and faulte of our weake eyes, that we can not espy the mercifull and louing goodnesse of God, in and vnder the roode and scourge. Whansoeuer we are visited with affliction and misery, it is our duty in deede, first to acknowledge & remember our sinnes, & againe to consider the yoke and bandes of the deuil for sinne: but we oughte not to iudge and imagin of such affliction according to the purpose and will of the deuil (as he of a malice and a mischieuous

mind, that he beareth vs, mindeth toward vs, which seeketh continually nothing else, but ẏ vtter destruction and confusion of all mankinde) but rather wee ought to esteme and consider of all such troubles and afflictions according as God meaneth, & so receiue them, which of hys meere goodnesse turneth them to our wealth and profite, working and finishing thereby our perfite saluation.

And whersoeuer the hearte cannot conceiue this comforte, that God correcteth and punisheth for very mercifull fauor & loue toward vs: there of necessity muste the temptation and

grefe be much the greater, and the party at length fall to vtter desperation.

Chap. V.

That onely God for Christes sake, and that of very, mercye, lone, and fauour, doth correct add punish vs.

The verye righte and onely cause of the mercifull and fatherly will of God towarde vs, haue we in the onely merits of Jesus Christe, vnto whome we ought to lifte vp our heartes toward heauen, and to beholde, and consider him w̄ our mynds continually, after this maner. Our sinnes and misdeedes deserue hunger, dearth, warre, pestilence, & al maner of plages

Esay.53,4.5, 6,7,8.&c
Iohn.1.29
Iohn,3.16
Rom.5,6,7
Rom,6,3
Rom,8.1
1.Cor,5,7,
Ephe.2,5
Col.1,14
Col.2,13
1,Pet,3,18
Iohn,4,9
Heb,9,12

1,Cor,1,30

Nowe hath Christe raunsomed and made full satisfaction for al the sinnes that we haue committed. He hath redeemed, payed, discharged and made harmles vnto vs all our misdeedes wyth his bitter death, victoryes, and resurrection, and hath satisfyed his fathers righteousnesse, as S. Paule doth testifie verye comfortable, saying: Iesus is become and made vnto vs our wisedome, oure righteousnesse, our satis-faction, and our redēption. So that now if afflictions hurt vs onely by reason of our sinnes, and our sinnes be satisfied and discharged thorow the death and passion of Iesus, thē must

must it needes folow, that al our
afflictions also are lykewyse
harmeleſſe vnto vs and can not
hurte vs. Yea Chriſt, with, and
thorow his paſſion, and affliction, hath bleſſed and ſanctified
all manner of afflictions, ỳ they
all ſhould ſerue and redound vnto all faythfull Chriſtians for
theyr greateſt wealthe, by the
ordinance & prouiſion of God
theyr heauenly father. He is the
true Phiſition, whyche after he
perceiued, ỳ affliction did feare
vs, tooke vpon himſelfe to ſuffer
all maner of trouble, yea ỳ moſt
greeuous ſorowes & extremyties, becauſe he would ſet & appoynt a certaine meaſure & end

vnto our ſorowes, & alſo bleſſe and ſanctify, yea and alſo make pleaſaunt and delectable verye death it ſelfe vnto vs. Oh if wee could fele, beholde and conſider the heart and minde of Chriſt, when hee did willingly hange vpō the croſſe, and ſuffered hym ſelfe ſo cruelly and paynfully to be tormented and punished, for no other cauſe but y he might vtterlye take awaye the whole ſtrēgth of all our ſinnes, ſorow, and death, and deſtroy hel, that none of them ſhoulde hurte vs. And againe, that he taſted and dranke of the cup before vs, that we being ſicke & weake, myghte the rather drinke and taſt of it after

after him, for asmuche as no euil mishappened vnto him therof, but immediatli rose vp again from death. Oh, if ỳ knowledge and remembrance of this migh remaine in our hearts vpright, and shine continually before vs. Then should wee neuer sinke or fainte, nor yet dispayre of the mercye and goodnesse of God, although we shoulde labour in nuer so dangerous and greeuous battell, and though wee our selues should tast and feele the due punishment, that our sins haue deserued: then should we be able to stande stiffely against the gates of hel. And all manner of sorrowe, heauinesse

temptation, feare, and mis-fortune, should thereby be vtterlye consumed & swalowed vp. And euen this is the highest & moste speciall comfort that euer was heard or read of from the beginning of the world. He is only alone sufficient (yf we consider hym and take holde of hym as we should do) to plant & grafte such a mind in vs, that we shall not onely not sorow nor be heauie, but also tryumpth, reioyse in and of our miserie and affliction; as Paule tryumpeth excellently & highly. Where he sayth: if God hath not spared his onely sonne, but hath geuen him vp for vs all, howe shoulde

he

he not giue vs all thinges wyth hym? What make we thē wyth our vaine fearefulneſſe, care, ſorow and heautneſſe? Wherfore (if we will be right chriſtians) we muſt with all thankfulneſſe ſet forth, extoll, & magnify thys excellent, infinite and heauenlye grace and benefite of God, and the high and ſingular comforte, which we haue by Chriſte. For all they that lacke ẏ knowledge of the benefite that we haue by Chriſt, and refuſe this excellent and high treaſure, whither they be Iewes or Heathen, Mahomets or popiſh, they can not be able to geue any true, perfit, or hollsome cōforte, eyther to them

ſelues, or to any other in anye maner of feare or doubte of the conſcience, or in any other affliction and neceſſity. So long as they are quiet and ſafe, and neither feele nor conſider the paine of deathe, or anye other greefe or neceſſitye, they may wel liue ſecurely and boldly wt̄out any maner of feare, but wh̄ the euill houre once commeth, that the weather changeth a litle, that eyther, thorowe the reuelation & opening of the lawe they feele & perceiue the wrathe of God ouer them, or elſe thorowe the manifeſte and euident tokens and preaching of ỹ iuſte punishment and vengeance of

God,

God, & thorowe the present tast of some plages, they are sodenly taken and striken wyth feare, then doth all theyr wysedome, counsell, and policie, wherewith to withstand any such euill, vterly fayle them, and sodenly deceiue them. Then flie they from God, and can not tell whether to run, or where to hyde themselues. And howe small so euer theyr temptation or plague is, their heart is dashed and as sore afraide (as Moses sayth) of the noise of a leafe, as of a thonderclap. And with such maner persons the whole trade of theyre former life, with all their labour trauile, and affiance in theyr

Leu. 26. 6
Prouer. 28. 1

super-

superstitious seruing of God, and in theyr hard and straygh te life, is vterly lost and spent in vayn. Yea what comfort soeuer they haue sought beside Christ, it is al nothing els, but an augmentation of theyre sorowful feare, and a training of them towardes desperation. So that without and besides the Lorde Iesus, there is no manner of cõfort ayde nor succor at all to be looked for.

Mat,1,21
Act,4,12
Phil,2.8

Chap. vi.

¶ Similitudes and comparisons, declaryng howw, and after what manne God doth plage and chasten vs of veryeloue mercie, and fauour towards vs.

When as almighty God for the merites of his son, not

of

of any irefull mynde or displeasure, but of a good will and louing heart towardes vs, doeth correct and punishe vs, he may be compared and likened vnto a Father, a Mother, a maister, a Phisition, an Husbandman, a Goldsmyth, and such lyke, after this sense. Like as the naturall father, firste teacheth his deare beloued childe, and afterwarde geueth him warning and monition, and then correcteth him at last: euen so the eternall God assayleth all maner of wayes to vs, which are well growen and old in yeeres, but yong and tender in laythe. Firste he teacheth vs his will thorow ỳ preaching

of his, word and geueth vs war-
ning. Now if so be, that we will
not follow him, then he beateth
and girketh vs a little with a
rod, as sometime with pouerty,
sometime with sickness and dis-
eases, or with other afflictions,
which should be named and este
med as nothing else, but chil-
drens roddes or the wandes of
correction. Nowe if suche a rod
or wande will not helpe nor doe
any good, then taketh the fa her
a whyppe or a sticke. As in case
hys sonne waxeth stubborn and
will spend his mony and thrifte
wantonlye and riatoustye at the
tippling house wyth euill com-
pany, then commeth the father
and

and pulleth him out by the hayr of his head, bindeth his handes, and feete, and beateth him tyll his bones cracke, and sendeth him into prison, or banisheth him out of the contrey. Euen so whan wee waxe obstinate and stubburne, & care in maner neyther for woyds nor for stryppes, thē sendeth God vnto vs moze heauy and vniuersall plages, as pestileuce, dearth, sedition, vproy, casualtye of fyze, murther, warre, losse of victorye, that being taken of our enemies, we are led away prisoners & captiues. &c. All thys he doeth, to feare and to tame vs, and as it were with violence, to dryue &

to force vs, vnto repentance and amendment of our liues. Nowe truth it is, that it is against the fathers wyll to strike his childe, he would much rather do him al the good ꝑ euer he coulde. But thorow long sufferance, and ouer much cherishing, the children wax rude and forget all nurture. Therefore doth he punishe them, but yet in the mids of all his anger & punishmente, his fatherly heart breaketh out. In case that he putteth hys son away from him, for some greeuous faulte, yet he sendeth hym not away altogether comfortelesse, but geueth him some garmentes, and some comfortable

worldz, and so sendeth hym from him, not to remain for euermore inbanishment, but when hee is once a little humbled, meekened and amended, to turne home agayn. And this is onely the fathers mynd to turne and keepe from his sonne all such thinges as might hurte and destroy him & neuer myndeth to caste a way or vtterly to forsake his chylde. Euen so certenly, when God sendeth miserye and affliction vpon our necks, there lyeth hyden vnder that rodde, a fatherly hart and affliction. For the peculiar and naturall property of God is to be louing and frendly, to yeale, to helpe, and to doe

Gen. 2. 15. good to his children, mākinde. Adam & Eue when they weare put in paradise, were they not plentiously endued wᵗ all good things? But they coulde not order nor vse thē rightly, as none of vs all can, but assoone as we haue all things at pleasure, and lake nothyng that wee coulde desire, then forthwith waxe wee both negligent and slouthfull, And therefore God sendeth vs euill, that he may doe vs good, and yet in the middes of all affliction and punishment, he sendeth some mitigatiou, comforte and succor. And wee may take example by our forsaide first parents Adam and Eue, when as

Gen. 3. 6. Eccl. 15. 14.

God

God was fullye determined vp-
on the very poynte to exclude &
banishe them out of paradise:
First he clothed them agaynste
the frost & violence of the wea-
ther. And he comforted them al-
so wyth the promesse of the bles- Gen.3.15.
sed sede, which maketh all ma-
ner of affliction, not onely easye
and harmlesse, but also holsome
& profitable vnto vs. And thys
faithfull nature doeth the immuta-
ble God neuer change, but kee-
peth it continually, he wyll not
vtterly forsake vs, but onely suf-
fer vs a little to smarte for the
sinnes that we haue committed
and so preserue vs from sinne
afterward that we run not into

the daunger of eternall payne.
Furthermore, be it in case, that the father hath two Sonnes, whereof the one behaueth himselfe wickedly, and yet his father punisheth or correcteth him nothing at all, the other for the least faulte he doeth is taken vp and correct by and by. What thing els is the cause of this but that the father hath no hope of amendment at all of the one, and therefore myndeth to [illegible] him clerely from his heritage and to geue him no part therof. For the heritage perteyned wholely vnto that Sonne, that is chastned and corrected. And yet the same yong Sonne, that is

thus

thus chastened, thinketh in hys mynde that his brother is much more happy then he, forasmuche as he is neuer beaten nor striken. And therefore he sighs and mourneth by himselfe, and thinketh thus: Well, my brother doeth what he wyll agaynst my fathers wyll, and wythout hys leaue, and yet my father geueth him not one foule worde, he suffereth him to take his pleasure and to runne where he wyl: and towards me he sheweth not so much as a good looke, but is euer in my top, if I doe but loke awry. &c. Here now mayst thou marke the foolishnesse and ignorance of the childe, whych hath

respecte onely vnto the presente greefe, and neuer remembreth nor considereth what is reserued and kepte in store for hym: euen such thoughts and imagination haue Christen men and wemen also, when as they sufer muche tribulation, and see on the other side howe prosperously it goeth wyth the wicked & vngodly sorte. Whereas they ought rather to comforte themselues, with the remembraunce of the heritage, that is reserued for them in heauen, whyche appertaineth vnto them as good and vertuous children. As for the other that hop and springe, make merry, & take their plea-

sure

sure now for a while, they shall be depriued of the heritage euerlastingly, as straungers, & shall haue no part thereof. And thys proueth S. Paul, where he sayth: my sonne, feare not when thou are corrected of the Lorde, but receiue the punishment thankfully, and with a good wyl. For whom soeuer the Lorde loueth, him doeth he chastise & punishe and scourgeth euery child that he receiueth. Now if ye be partakers of correction, than doeth God offer and shewe him selfe vnto you as a father. And if all those that be childreu, be correcrected, and yet without correction, are yee not then bastardes,

Heb. 12. 5. 6. 7. 8. &c.

& not children? In these wordes doth S. Paule euidently compare and liken the punishmente of the Lord vnto the correction of a naturall father. And whom shuld not these wordes make to tremb'e and quake whereas he sayth: those are bastardes, and not right and lawfull chyldren, which are not punished. And agayne, whome shoulde not thys thyng reioyse and comfort, wher as he sayth: they that are punished are children. Wherefore although the almightye Lorde sheweth hymselfe displeased wᵗ vs, it is nothing els, but a displeasure of a moste kind and louing father, which seeketh not

our

our destruction & vndooing, but only our reformation, amendement and welth. Giue ouer thy selfe therfore patiently vnto the wil of God, thy faithful father. Reioyse in the correction of the Lorde, forasmuche as thou art sure and certaine thereby, that he beareth a gracious, and a fatherly hart, mynde and wyll towardes thee. Furthermore, God is also in this behalfe compared to a Mother. The Mother feedeth and nourisheth the childe, and all the good she can do vnto it, that doth she, euen of a tender and motherly hearte. And yet, thorowe the frowardnesse & vnrulinesse of the chyld,

is shee sometime so moued and prouoked, that shee is angry wt it, chideth it, rebuketh it, and beateth it. Euen so were it the verye nature and propertye of God, to suffer no maner of misfortune to happen vnto vs, but yet thorow our manifold sinnes he is prouoked to punishe and chasten vs. Now as little as the mother denieth, forsaketh, or geueth ouer the chid, though shee be angrye wyth it and displease it: Euen as little doeth God forsake or geue ouer vs in our neede & necessitie, miserye, and affliction, though hee seeme neuer so muche to be displeased with vs, scripture for this haue

we: If a mother can forget her childe, then may I also forgette thee sayth the Lorde: but if she should forget her childe, yet will I not forget thee. There is neuer a scholemaister nor handye crastes man, which taketh anye scholer or prentise vnto hym to teache, but he will make these conditions with hym expressly that the ladde shall not be selfe willed nor stubborne, nor folow his owne brayne and mynd: but with all possible deligence shall marke and take heede vnto that which his maister teacheth him And if he will bee negligent or playe the trouan, and not geue him selfe vnto his businesse as Esay. 49. 15

he

he ought to doe, If he being his mayster, should beat and punish him therefore, that he be cõtent to take it patiently and wyth a good wyll. Nowe the mayster doth not correct nor punish hys scholer or seruaunt for anye intent to hurt him, or for any malice and euil will towards him, but onely that he shoulde learne better afterwarde, be more diligent & take better heede. Euen so likewise Christe receiueth no scholler or disciple vnto hym, but he maketh conditions wyth him most necessarye for euerye Christen man, which are expressed in Mathew. The worde of God ought to be the onely rule,

Math. 16. 24

wher

whereby we ſhould be ordered: but we had rather to folowe our owne head and our owne brain: by the meanes whereof ofte times we goe awry & myſſe the ryght way, and therefore the heuenly ſcholemayſter knappeth vs on the fingers, tyl we apprehende and learne hys wyl more perfectly. Likewiſe the phiſition or ſurgen muſte cut away and burne out the rotten or dead fleſhe wyth hys yron and inſtrument, that the whole body be not infected and poyſoned, & ſo periſhe. Euen ſo doeth God ſometime plague oure bodyes ſharply & greeuouſly, that our ſoules may bee preſerued and

hea-

healed. And how deepe so euer God thrusteth his yron into our flesh and bodies, he doth it onely to remedie and to heale vs. And if it be so that hee kill vs, then will he bring vs to the right life. The Phisitian in makinge of his triacle, occupieth Serpents and adders, and such like poyson, to driue out one poyson with another: euen so God in afflicting and correcting of vs, occupyeth and vseth the deuyll and wicked people, but yet all to doe vs good withall. As long as the phisition hath anye hope of the recouerye of his patiente, he assayleth all manner of meanes and medicines wyth hym, as

as well sower and sharpe, as sweete and pleasant. But assone as euer he beginneth to doubte of his recouerye, he sufferеth him to haue and to take all maner of thinges whatsoeuer the patient himselfe desyreth. Euen so the heauenlye Phisition, as long as he taketh vs christians for hys, and hath any hope to recouer or to heale vs, yee restrayneth vs from our wyll, and will not alwayes suffer vs to haue what we must desyre, but assone as he hath no more hope of vs, and geueth vs ouer, than hee sufferеth vs for a time to haue and enioye all oure owne will and pleasure. Thys simily-

tude and comparison is taken out of the fyfth chapter of Job: If the Lord God doth wounde than doeth his hande heale againe. &c. Furthermore, whan the horſſe breaker geueth vnto a lusty freſhe younge horſſe, too muche of the bryde, he is wyld and wanton, and goeth not well as he ſhould doe, and by chaunce in a ſlippery and ſlyding place he might fall headlings ouer & ouer. Euen ſo if our creator & maker ſhoulde ſuffer vs ouer much, and giue vs too large liberty, we ſhould ſone waxe wild and proud thereof, and it myght happen, that we ſhould vndoe and deſtroye our ſelues, there-

fore he giueth vs a sharpe bit in our mouthes, and helpeth vs to bridle, and to tame our flesh, that the noble & precious soule perishe not. Againe like as the carter or foore man perketh his horse wyth the whyp, and striketh them sharpely whan they wyll not draw nor goe forward, and yet fauoureth and spareth them also, that they may enioy them the longer: Euen so God striketh and whippeth vs, whan we doe not right as we shoalde doe, and yet neuertheless spareth vs, and will not make vterly an ende of vs. Lyke as the poore shepheard also, whan hys foolish shepe stray abroad in the

wilde wilderuesse amonge the Wolues, dryueth them from straunge wayes into the ryght way, & hunteth them into theyr sure shepefold, where they may be in safegarde: Euen so we like wise, forasmuch as we mixe our selues oftentimes amonge the worldlynges, & haue fellowship with those that are ennemyes vnto our Christen and true religion, therefore God commeth vnto vs, and driueth vs wyth sorowe and repentaunce from them, that we should not be destroyed and perishe togither w̄ them. The herdman will suffer suche calues, as are appoynted to the slaughter, to runne and

ſpringe aboute in the paſture at
pleſure, and agayne ſuch as are
reſerued to labour, are kept and
vſed vnder the yoke: Euen ſo
almightye God doth ſuffer and
permit vnto thoſe vngodly per-
ſons, whoſe deſtruction is at
hande, to haue all pleaſure and
luſt vpon earth, and to fulfil and
accompliſh theyr pleaſures and
delires, but the Godly, whome
he will vſe to his honor and glo
rie, thoſe keeketh he vnder the
yoke, & reſtrayneth them from
the pleaſant luſtes of the world
A wiſe and ſkilful huſbandman
doth not caſt nor ſow his ſeede
in a field or ground, that is not
broken, plowed and tilled as it

ought to be, but he spanneth his
oxen, and goeth to the field, and
casteth vp the earthe wyth hys
plowe share, and so tilleth and
harroweth it, and than fyrst of
all he soweth it, that if any rayn
fall, the seede may be saued, dri-
uen into the earth, and take hold
and ware therein. Euen such an
husbandman is God, & we are
his tillage. And he bestoweth
not his spryte & truth vpon such
1.Cor.1.7. as are wylde and past all feare
VVr.1.7. of God. Moreouer lyke as the
gardener hedgeth his garden
round about, and senseth it with
thornes & bryers, that no beasts
nor noysome cattel hurt it euen
so God defendeth, keepeth and

pre-

preserueth vs from all euil com
pany, and from all manner of
sinne, thorow thornes and bry-
ers, that is to say, thorowe the
crosse and afflictions, as Ose
sayth: I will beset their wayes
wyth thornes, and theyr foote Osee.2.6
pathes wyl I hedge. If the gar-
ner cutte of the knobs, and the
crooked bowes from the trees
in his garden, and loppeth them
a little, yet as long as the rotes
remain, the trees are neuer the
worse, but waxe neuertheless,
and bring forth fruite. Euen so
doth God lop & hewe the crab-
by olde Adam wyth the crosse
not to ỹ intent to hurt or harme
vs, but to keepe vs in awe, and

to

to teach vs godly maners. And surelye as longe as the roote of faith remaineth wyth vs, thogh we be spoyled and destitute of all richesse, and all manner of worldlye and bodely comforte, yet shall we bring forthe good fruites to the higher honor and glory of Gods holy name. Christen men without the crosse are lyke vnto grapes, whych hange vpon the vines, and haue the fruition of the open ayre, and remaine still vppon the stoke vnfruiteful, and no man is the better for them. Wherefore the heauenly vine man bringeth the Christians vnto the wineprres, where they are beaten, prested stam-

ſtamped and broken not to their deſtruction, but that they maye be deliuered from the corruption & infection of worldly luſtes, & may bring forth ſweete wyne and beare pleaſant fruits. The Goldſmyth caſteth a lumpe of gold into the ouen and into the fyre, not to conſume it away wᵗ the fyre, but to purdge it frō the corruption that is in it, and that all that hangeth about it, and is no gold, ſhold be burnt awaye wyth the fire and conſumed vnto aſhes. Euen ſo is God the goldſmith, the worlde the ouen, affliction the fyre, the faythfull Chriſtians the gold, & the fylth and corruption is ſinne. Nowe

wyll

will God purge and make clean those that belong vnto him from all manner of blots, blemishes & corruption, and make them glorious and beautifull vnto hym.

1. Pet. 4. 11. The free mason heweth ỹ harde stones, and heweth off, heere one peece, and there another til the stones be fitte and apte for the place where he will laye them. Euen so God the heauenly free mason, buildeth a christien churche, and he frameth & polisheth vs, which are the costly and precious stones, with the crosse & affliction, that all abhomination and wickednesse, whych doe not agree vnto thys glorious building, might be removed and taken

taken out of the way: Agayne, as the dier, blecher, or the launderesse washeth, beateth, lōpeth and clappeth the foule, vnclenly and defiled clothes, that they may so be white pure, & cleane: Euen so doeth God sometime handle and deale wyth vs, to make vs pure and cleane. Dan. 11. 32.

CHAP. VII.

Troubles and afflictions doe serue to proue and to trye vs vvithall.

TRouble and afflictions doe proue, try, instruct, confirm and strengthen the saythe, prouoke and stirre vp prayer, driue and force vs to amendment of lyfe, to the feare of God, to mekenesse, to patience, to constancy,

stancy, to gentelnesse, to sobernesse and temperancie, and to all manner of vertues, and are the occasion of exceding muche good, as well transitory as eternall, in this worlde as in this world to come. By affliction & trouble will God proue and assay, marke and spye, how deepe thy hart hath entred with God, howe much thy fayth is able to suffer and to beare, whither thou canst forsake both thy selfe and all other creatures in the world for hys sake. In summe to be short, he wyl try how thou wylt behaue thy selfe, when he taketh vtterly from thee, and oute of thy sighte that, wherein thou most

Mat.10.22
Mar.8.34
Luke.9.23.
John.12.29.

moſt delighteſt, and hatte anye pleaſure vpon earth. God knoweth well inough before, howe thou wylt take it, and behaue thy ſelfe: but he wyll ſhewe and declare to thy ſelfe and to other alſo, what is in thee. For ofte times people doe ſo extol a man and make ſuch boſt of him, to be the wyſeſt, moſt circumſpect, manly & honeſt man in a countrye &c. but whan the tyme of trial commeth, there appeareth no ſuche thynge in him, as was thought and looked for. A man can not learne to knowe a luſty and a ſtoute man of warr in the time of peace, but beſt of all in the time of war, when the cruell

ell and fierce ennemies doe in-
uade and assaulte hys captayne
When a great tempest aryseth
in the sea, then doth it appeare
whether the shipmayster be cun-
ning in ruling the sterne or no.
Againe, those are the most ho-
nest and moste chast matrones,
which being sore tempted, as-
saulted, and prouoked vnto wic-
kednesse, do neuertheless keepe
theyr spouse fayth toward their
hus-bandes vndefyled. Euen so
can no man knowe nor proue
perfectly, howe the Christen
church keepeth her spouse, faith
and fidelitie towards her spouse
and bridegroome Iesus Christe
vntill suche tyme as Antichrist

assaulteth and temteth her with false doctrine, tiranny, and persecution. Such trees, as haue strong and deepe roots, and sufficient naturall sap, can no violent heate of the sunne hurt nor harme. But suche as are felled and cutte downe are sone dryed vp wyth the heate of the sonne, like as the grasse also that is mowne downe doeth sooue wyther. Euen so likewise suche faythfull persons as are rooted in Christ Iesu, can not troubles nor afflictions hurte, they grow and ware greene notwithstanding: but the vnfaythfull do betray themselues, & shew what they are, assone as they see any

heat

heate of trouble or persecution comming. With our fraple are bothe the stalkes and eares of the corne beaten, and also the corne it selfe threshed and purged out. Euen so with one maner of trouble and affliction are the faythfull purged and prouoked to praye vnto God, and to laude and magnify him, and the vnfaythfull also to murmur and curse: and so are they both tryed, proued & known. When the corne is threshed, the kernell lieth mixed amonge the chaffe, & afterwarde are they dissevered a sunder wyth the fanne, or wendle. Euen so the people in the church doe firste heare the preaching

By affliction & trouble is the godly knowen frō the vvicked.

do melt and fall to mislikinge & lothing theyr sinnes. A trespasser doth than first of al perceiue his faults rightly, when he is brought vnto the iudgement to be punished, and is adiudged & condemned vnto death. And for thys cause doth God vse suche rough and harde meanes wyth vs. And both the common and generall, and also the particular and speciall plages and aduersities, may wel be called a part of Gods law, & as it were Gods preaching which testifye and declare vnto vs, that God is heauily displeased wyth all manner of wickednesse and abhomination, that raigneth in ỹ

world that all men shuld humble & submit themselues vnto God, bewayle and lament theyr sins vnto hym wyth a sorowfull and a right penitent heart, & desyre his grace and mercy.

Gen.42.6 For an exampele: Josephes brethren in Egipt did then first of all spye theyr wickednesse, committed againste their brother, when as verye neede and necessitye dyd vexe them in a straunge countrye.

When as the Lorde did send into the wildernesse, among the Num.21.6 Israelites, venemous serpentes which did byte them, and sette them on fyre. Then came they first to Moises, and sayde: we

We haue sinned, forasmuch as we haue spoken against ỹ lord, and against thee.

1.Chr.21.17 Dauid being a king, was not ashamed to confes his faulte

When the pestilence did rage then sayd Dauid vnto the Lord behold it is I that haue sinned, what haue these sheepe done? Nowe therfore if it bee so, that knowledge of the sinne, and an harty displeasure agaynst it bee profitable and necessarye, then can we not well forbeare trouble and aduersity.

CHAP. x.

A Trouble, affliction, and aduersitye doe helpe and further vs to the exercisinge and encreasing of our fayth.

THat our faith is proued and tryed thorow the crosse and thorow aduersity, it is declared

VVhen aduersity is felt, then fayth is in tryall.

before and nowe shall it be euidently proued, that our fayth is then first right stablished, exercised and augmented, when aduersitie cõmeth. The very true Christen fayth is grounded only vpõ the grace, mercy, power, & helpe of God thorow Christ. Which thing can not be rightly comprehended with vayn thoughts, imaginations and speculations, but God commeth vpon the miserable sinners wt heaps of myseryes. Whatsoeuer they attempte, goe aboute or take in hand, it goeth backwarde wyth them, and theyr whole lyfe is made so bitter as gall vnto thẽ, that they can no where fynde any

ny rest. And why? Forsoth it is done for this purpose, that they should vtterly neglecte and dispise all maner of counsell & comfort of mā, that they should be pluckte from all maner of trust in the pollicies & powers of the world, and ỹ they shoulde vtterly despayre of all helpe in any creature. And in the steade of that ỹ they should set and fixe theyr hearts and minds only in God, and ỹ nothing at all shuld else remayne in them, but only vnspeakable sighing vnto God, proceding out of a true faythe, in whose helpe and mercy onely altogether consisteth. Testimonies of scripture: Moyses wit-

nesseth that God suffereth the Israelites to bee diuersly vexed, and to be broughte into greate distresse, & yet preserued them wonderfully, for this cause that whan they should come into the lande of promesse, they shoulde not say: mine owne power, and the strength of mine own hands were able to bring this to passe, but thou shouldest thinke vpon the Lorde thy God: for he it is, which giueth thee suche power, whereby thou art able to performe and to bring any thinge to passe. Deut. 8. 2

And so did God deale afterwarde wyth the chyldren of Israel, which of ther owne braine

and

and wisedome sought helpe, succor & maintenance of the kinge of the Assirians, & at the kinge of Egipt, which were the verye same that afterward did besege them, slay them, and cary them away prisoners. And so after ẏ, they felt and proued, that there was none that could succoure & helpe them, but onely the Lord vnto whom they yeelded, and gaue ouer themselues at length as: I looked for no other, but that I should dye. But it was done for this purpose, that we should not put any truste in our selues, but in God, whych rayseth vp the dead againe. Ierе.10.6, Hose.6.1

Item, whatsoeuer stirreth vp

and

and exerciseth our fayth, of that ought we not to be afrayde, but rather to reioyce in it.

We are soneſt deceued when wee are in quietnes and reſt.

When wee liue in idleneſſe in all luſt and pleaſure, the deuil ſnappeth vs vp, and ſo blindeth vs in our wickeduelle, that we thinke God doth not regard vs, and all things in the worlde to happē without any working or foreſight of god. But as well in ſpecial as generall aduerſities, there is greater matter & occaſion, to practiſe and to exerciſe thy fayth.

The loſſe of thy frende will make thee to know howthou loueſt God.

God ſuffereth thee to fall into pouertye, or thy moſte deere freendes to be taken from thee by death, or ſome other diſquietneſſe

etnesse to happen vnto thee.

As then hast thou a great occasion to awake and to practise thy fayth: And first to call to remembrãce the promises of god conteined in his word, and thẽ to call vppon him for his grace and assistance, and so to resist & withstand all manner of natural doubtfulnesse and dispayre that hangeth in thy flesh, how greeuous so euer thy necessity seme to be, and howsoeuer any man doeth imagine that God hathe withdrawn his face from thee, and will not helpe thee at all.

Shrinke not from God, howe greate so euer thy troble be.

In like maner in all common necessities and generall, this is the right exercise of faythe, and the

the moſt holy ſeruice of God, ẏ we firſt conſider and weigh earneſtly all manner of perils and aſſaultes of the churche and of the common wealth. And after that, that we pray vnto God wᵗ a conſtant and a liuely fayth, ẏ he will deliuer and preſerue the church from falſe doctrine, ſuperſtition and hipocriſie, and that he will graciouſly rule and gouerne it. And that he will alſo preſerue the comiron wealth in good order and quietnes and will graunt wholeſome ayre & reaſonable wether, and wyl alſo reſtraine and let the wylde & diſſolute behauiour and conuerſation of the common ſorte of people

Conſtancy in prayer, is required of a Chriſtian

people, and wyll graunt, maynteine, and preserue a Christian discipline, behauiour, & honesty whereby his holy & godly name may bee lauded and magnified his kingdome augmented increased, and confirmed, and the kingdome of the deuill subuerted and confounded.

And remember thys also, when soeuer thou cõsiderest thy aduersity forget not to delyre of God, hope & trust, for comforte, ayd and succor, and looke ỳ thou strriue and fyghte myghtely and manfuly againste all manner of mistrust, and put away all manner of despayre, how greeuously so euer thy aduersity and sorow

doeth

doth encreaſe, and thus is thy
fayth well rightly practiſed and
exerciſed.

An example: From holy Iob
was taken al that euer any man
mighte take anye comforte in,
Iob.1.13 wyfe, children, goods & frends,
and one trouble ſorow and hea-
uye meſſage came ſtyll in ano-
thers necke, and he had not one
drop of bloud in his bodye, that
was not conſumed and waſted.
And he ſat in the ſighte of all
the world, was theyr laughinge
ſtocke, and ſo exerciſed and prac
tiſed hys faythe, and gaue ouer
himſelfe onely and wholely vnto
God.

Unto Abraham was promy-
ſed

sed a seede, which shoulde be in multitudes as ẏ sand of the sea, and as the starres in the skye: and yet was his wyfe bare and vnfruitfull, and he also waxen old and aged, ẏ after the iudgement of naturall reason it was not possible, that that promisse should be fulfilled and come to passe. By the meanes whereof Abraham did exercise, trye and practise his fayth.

Gen.21, 2
Gen.15.18
Gen.18.18
Gen.22.17,
Eccl.44.21

And thus did Ioseph, Dauid Daniel, all Patriarks, Prophets and Apostles, as well in the common and general aduersities of the church, as in theyr owne p̃riuate and particular afflictions, exercise and practise

theyr

To be constant in trouble is, the right Gods seruice.

theyr fayth, and this was theyr highest Gods seruice, wherew̄ they honored and serued God. Wherfore in our time also God geueth vs great and meruellous vexation, thorow trouble and aduersitie, to wake stirre vp, and to exercise our fayth. And by such exercise is the fayth encreased and confirmed, yea and shineth more brightly, & is made more beautifull and glorious. For whatsoeuer a man hathe proued and tried himselfe, that beleeueth he after ward ẏ more stedfastly. Nowe he, that is a Christen man or woman, proueth and feeleth in dede, that in the middes of his sorowe and af-

How faith is increased.

Fayth and hope maketh vs to be constant in aduersitye.

affliction he is ruled, defended, comforted & preserued of God. Rom. 5. 3. For hope can not be confounded.

And ther fore the Christian & the faithfull man, thorow trouble and aduersity is made more bold and hartye, and concludeth wyth himselfe, more then euer he did before. that God hath a speciall regarde and consideration of those, that are in trouble and misery, and wil graciously help and deliuer them out. Like as one þ hath sailed ofte vpon the sea, and proued and escaped great and daungers tempestes, and hath bene sore tossed w the fearefull waues, is afterward þ more

more bold and hardy to goe vnto the sea, forasmuch as he hath euer escaped well, and hath had good fortune before: Euen so a christen man, whome the crose hath oft assaulted and exercised forasmuch as hee hath alwayes found comfort, ayde and help of God, afterwarde hee trusteth god, the longer ꝑ more, though the same affliction and aduersity come agayne vnto him, that he had before. And to thys purpose heare and marke two speciall & notable examples: One out of the Old, and another out of the New testament.

Dauid, when hee prepared himselfe to fighte agaynst the

with his sharpenesse keepeth it sweete from corruption: Euen so doeth God cast and sprinkle salt vpon vs thorow diuers tẽptations and afflictions, ẏ they may bite and season vs, that we corrupt not nor pearishe in sin.

That bodye that is alwayes idle, and neuer moueth nor hath exercise is easely subiect vnto sicknesse & infirmities. But those bodies that haue theyr exercise and labor, are more lustye and sounde, and can better continue: Euen so the soule that is well exercised and occupyed vb trouble and affliction, hath occasion and cause, to be beautiful sound and cleare.

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It is a very true saying, the sharper that the lye is, the cleaner taketh it away all manner of filthe: Euen so our corrupt & poysoned nature had neede of a sharpe & byting medicine. The greater and sharper the trouble and aduersitye is, the more filth and inconuenience it byteth away.

For a rawe & weake stomak which is of a naughtye digestion, bitter wormewoode is verye good and holesome: Euen so for the weake and feeble soule, is bitter trouble and affliction very holesome and necessary. Remember this Prouerbe.

After the sick man had recouered his sore He liued worse, then euer he dyd before.

And

And therefore sicknesse is more necessary for him that he waxe not worsse, and liue not more wickedly. Now wyll I alledge scripture.

God threatned to sende a plage seuenfold greater, yf any man wyl not amend at the lighter and esier punishment that he sent first. Wherby the Lorde himself declareth thorow Moises, that trouble and aduersity, should teach vs an alteration & amendment of our liues. Leu.26.16

Strokes and woundes doe purge and cleuse oute euill and corruption, and stripes purifie the inwarde parts of man. Prou.20.30.

No maner of chastening for Heb.12.11.

the present tyme seemeth to be
ioyous, but heauy & greeuous:
but afterward it bringeth a qui-
et fruite of righteousnesse vnto
1.Pet,4.1 those that are exercised therein.
He that suffereth in the fleshe
ceasseth from sinne, that from
Rom,6, 13 henceforth (the tyme ẏ is rem-
1.Iohn.2.1.2 nant in the fleshe) he may lyue
not after the luste of men, but
after the will of God. And this
shall examples make more ma-
nifest.

Iosue.2,1,2 Under Iosue had the chyldrē
of Israell many battels, & were
driuen to fight against their en-
nemies, and they did neuer fall
Iudg,2,11 nor swarue from the lord vntil
afterward that they came vnto-
rest,

rest, and had all thinges plenty. Thys is an exāple of an whole multitude. Nowe take exāples of speciall persons.

The Prophet Ionas, being in the wales bellye, remembred his sinnes, altred himselfe, turned & was obedient vnto God. Ionas.2,1

The loste and desperate sonne did then first of all run home againe vnto hys father, when hee sawe and felte his myserye and pouerty. Luke,13, 14

Marke the dayly experience. We imagine oft times thus wt our selues: Oh, if I were once whole, and restored againe, I would surely behaue and order my selfe well as I ought to do,

and

and would helpe and serue euery man: Oh, if I were rich, I wold gladly distribut vnto the poore people faythfully. But assoone as we come out of the daunger in deede, we haue eleane forgotten altogether. As long as wee haue no maner of nede, no man can hynder or restraine oure wickednesse.

For an example imagin two sondry houses, whereof in the one is celebrate and kept a mariage, where there is merth, ioy & good cheere. And in the other is one sicke on his dead bed. In the Brydehouse, where is daun sing, is vsed all maner of lightnesse and dissolutenesse, grosse

and

and filthy wordes, baudye songs and ballets, shameleſſe behauioure and manners, and wanton and light apparell. One leapeth and winseth like an horſe. An other stãpeth like an asse. The third drinketh himself dronken. And the fourth doth nothinge þ honest is, so that a man myghte say: the people wer become very brute beasts. But by him, þ lieth on his dead beed, is al stil, not a worde spoken but honest & semely. All things are don sadly, demurely, & discretely. And at that tyme not onely the men but also the women & children and all that are in the house, are godly occupyed they pray, they

Eccle. 7. 35.

Eccl,14,17
Iob,4.21
Iob,34,15
Pſal.78.39
Pſal,90.4.
Pſal.103.14
Pſal.146.4
Eſay.40.6

comfort, & breake out in ſuche words as theſe: What is mans how tranſitory and vaine are all things that we haue here vpon earth? but in the life to come it ſhall be farre otherwiſe.

Againe from the mariage or Bridehouſe goeth manye one home heauy & ſad, vexed in hys minde, and diſdainfull that hee is not ſo happye and fortunate as other be. And ſodenly is ra-uiſhed with the beauty of ſome wyfe or mayden, that he ſaw at the daunſing, which hath wounded and ſtriken him to the harte And when hee commeth home, hee loketh ſowerly on his wyfe, he is froward toward his chyl-

dren,

dren, and testifye against all the houshold, so that no man can please him.

But he that goeth home from the mourning house, thynketh himselfe wel, blessed, and happy that he himselfe lieth not in any such extreme necessitye. If hee hath had any sickenesse or vexation in time past, nowe he is able to beare it the more easily & patiently, when hee compareth it to the greeuous and intollerable payne of the man, that lyeth in pangs of death. By reason whereof he is the more patient, gentle & frendly towardes his wyfe, children, & hys whole houshold: yea he taketh occasi- Eccl. 7. 35

on therby to reform and amend his euill life.

CHAP. XIIII.

¶ Sorow and affliction do helpe and further vs towarde the feare and loue of GOD.

TRouble and affliction doe ingender the feare of God in them, which suffer it, and in other likewise which doe heare & know of it, so that manye take example and instructiõ thereby and afterward attempt not anything temerously and rashly, a-
Mat. 10. 28. gainste the wyll and pleasure of God. For he is lawfully to be feared and dreaded, which can bring and lay vpon vs al maner of plages, & also hath iust cause

and

and right toward vs so to doe.

Now we being feble & weake, are in no wise able to resist and withstād the stronge and myghty God, no: we are not able to withstand or put off the least ill day of an Ague. Yea we cā not chuse but suffer the least & most contemptuous and feeble creatures to plague and disquiet vs, as lise, flees, flies, and such lyke vermine, which did master and ouercome the mightye puissant king of Egypt.

Exo.7.10.
Exo.8.6.
Exo.9.1
Exo.10.13.
2.Mac.9.5.
Acts.12.23.

I is a very true prouerbe, a Burnt hand dreadeth the fyre. For in the same sence and meaning spake Moises vnto ẏ fearful people: God is come to tēpt

and

Exo.20.20 and proue you, that the feare of
Deut.8.2. him may be before your eyes
Iudg.2.22. to consider and remember that
Iudg.3.1. ye sinne not.

As for an example, the more
the Lord did exercise and hunte
2.Sa.15.30 about Dauid, ẏ more diligent-
ly dyd he loke vpon the Lorde,
and feared him. And not onely
Dauid but other also, whē they
saw and perceaued theyr misery
and wretchednesse, they tooke
2.Sa.11.27. occasion thereby to feare God
2.Sa 13.31. more, then they did before. And
2.Sa.15.14 specially when they sawe after-
2.Sa.16.8. ward how God punished Da-
2.Sa.17.22. uids manslaughter and whore-
2.Sa.18.33. dom wt seditiō, vpror, murther,
and with losse of much people.

Holy

Holy Scripture setteth before our eyes diuers like tirrible examples, ẏ we should not esteme the feare of God for a lyghte thing, but should be afrayde of all maner of wicked nesse, sinne, and abhomination.

¶ When a trespassar is led out to be beheaded, hanged, burnt, or otherwise to be punished, other that see hym do learne to feare, and to beware of ẏ thinge which brought him to his laste ende: Euen so when God sendeth any plage, eyther vpõ some speciall person, or els vpõ some whole comminaltye, all other ought to consider the same, as thoughe they themselues were

in

in the place of the afflicted perſon, as though his trouble and ſorow were their owne, ꝙ they may the rather feare God, ꝙ and take heede that they fall not into like vengeance of God. And in very deede as wel the good and faithfull, as the wicked and vnfaythfull, haue cauſe to feare. For the faythfull can conſider thereby, that theſe tranſitory plages are tokens and euident teſtimonies of the eternal puniſhments ꝙ are to come, which are a thouſand thouſand times more greeuous, & neuer haue ende. There fore both their owne and other mens afflictions and ſorowes, doe giue them occaſion inough

Prou. 11. 13
1. Pet. 4. 18.

to redzelle & forſake that thinge whereby al men do bring eternall plages vpon their necks.

The wicked and vnfaithful, if they be not vterlye obſtinate and peruerſe, but haue anye vſe of reaſon at all, do alſo begin to feare God, and to think thus with them ſelues: yf God viſiteth, ſcourgeth, aſſaulteth wyth trouble and veration, the good and faythful, which are nothing ſo wicked as we, howe ſhall it then goe wyth vs, whych haue deſerued ten, yea twenty times more greeuous punishmēt then they. Ierc.25.29. Iere.49. 12. Ezec.9.5 Prou.11.31. 1.Pet.4.8.

Marke and beholde, I begin to plage the citye whervnto my Iere.25.29.

name

name is giuen: thinke yee then that yee shall escape free and go vnpunished? yee shall not goe quite and free.

Luke.23.31. If this be done in the greene wood, what shal be don in ỳ dry

1.Pet.4.17. It is tyme that iudgement begin at the house of God: seing then it beginneth first wyth vs, what an ende shall they haue, which beleeue not the gospel of God.

An innocent dogge that hath not offended, is beaten before ỳ Lion, that the Lyon, whan hee knoweth that he hath angred & displeased his master, would be put in the more feare. S. Gregory wryteth thus.

If

If God striketh those so sore vvham he fauoreth, how sharply and sore vvill he strike them, which he fauoreth not.

The crucified and afflicted Christians, doe loue god ẏ more feruently, forasmuche as in the middest of the crosse, they feele the sweete comfort that cõmeth from theyr heauenly father, of whose mercifull will they cannot doubt nor mistrust.

A comfort to the afflicted.

A dogge that is of a good nature, if his maister stryke hym, yet he loueth his mayster not wͭ standing, and fawneth agayne vpon him. A good chylde, although it be beaten, yet it loueth the father or mother neuerthelesse, and desireth to haue theyr fauor again: Euen in like

A good child despiseth not fatherly correction.

maner are the true Christians minded toward theyr heauenly father: but such children as bee wicked, and of an euil disposition, when they bee a little scourged, they run away from theyr fathers and murmure against them.

CHAP. XLIII.

¶ Trouble and affliction is good and profitable to teach men patience, meekenesse, and lowlinesse.

PRide is a dãgerous thing, wherof commeth no maner of good. Now felicity and prosperitye al at pleasure, ingendereth pryde, & contempt of other people: but the crosse and affliction ingendereth mekenesse and low-

lowlinesse, that a man is not to proud in his owne conceit, but is cõtent that other be esteemed as well as he, confessing himself to haue neede of their helpe and counsell.

Like as men vse to clyp and to cutte shorter the feathers of birdes or other fowles, whē they begin to flye too high or too far from them: Euen so doth God diminish our richesse, possessions, estimation, honor, authority and power, that we shoulde not passe our boundes, and glorye too much of such gifts.

Like as the body, when it is wearyed and consumed wyth labor and trauel, desireth ease and

rest, that it may lie still: Euen so the soule, being laden & oppressed with trouble and affliction, is brought to a narowe issue, & then it hasteth after reste & quietnesse, & nothing vexeth it lesse then pryde.

Dan.3.1 Nabuchodonozor did glozy of his power, victozious acts, and costly buildings, and was wonderfully proude of them: but after his fall & aduersitye he learned to ascribe all laude, honoz, and glozy vnto God.

Dan.4.31

2.Cor.12.7 8.9.10. Paule confesseth that a buffet was giuen hym of the messenger of Sathan, that he should not glozye out of measure in the aboundance of reuelation.

Expe-

Experience it selfe teacheth that when rich, famous, notable, and proude men are robbed and spoiled of theyr goods, they are afterwarde more humble, meke and gentile. For thē they perceiue the vncertaintye & vnstableneſſe of temporall & transitory thinges. And so learne the longer they liue, ẏ lesse to truste themselues. Therefore trouble and affliction is otte tymes as necessary vnto men, as meate and drinke.

Temporall things are vncertaine

Patience & mekenesis learned in aduersity.

The crosse, aduersitye, and affliction masteth a mā soft, tame patient, sober, louing & frendlye both towards himselfe, and towards all other also.

A peece of Iron or of Siluer striken or beaten with an hammer, waxeth broader, thinner, smother and softer: Euen so the stony and hard hearts of men, throw heauinesse and aduersity, are made more buxom and pliant, that a man may winde them (as a man might say) eut round about his finger.

A curste wylde Colte hath a snaffel put in hys mouthe, that he byte not hym that handleth hym: Euen so the snaffle of the crosse and aduersitye doth let & hinder vs, being frowarde, furious and ful of spite, malice & reuengeance, that we commit the lesse wickednesse, abhomi-

By trouble & affliction man is bridded of hys wicked will

nation

nation and vncharitablenes in our liues.

For an example: the furious raging king, Manasses, was meke, stil and tame inough, after that he was once bound, taken prisoner, and led away captiue. 2.Kin.21.16 2.Ch.33.11.

Paule before Damascus was striken downe, as a raging and rauening wolfe: but he rose vp againe a meke lambe. Acts.9.1. Acts.9.5.6.

CHAP. xv.

¶ Trouble and aduersity is good to teache men pitye, compassion and patience towards other.

Eccl.7.2

TO haue pitye and compassion of people, that are in misery and distresse, is a Chry- Mat.11.28. Iohn.13.14. Rom.15.1 Gallat.6.1.

sten & a decessary vertue. But he, that neuer felte no temptation, aduersity nor affliction hym selfe, can haue but litle pity and compassion of other. One sicke man can tell the lacke and necesity of another, one poore man likewise of another, & also one that is in miserye and affliction himselfe, knoweth the better the greefe of another, that is in like case. As for an example, whye and for what cause can our high priest Christ, haue suche pitie & compassion vpon vs miserable wretches, that we dare be bolde to come vnto him chearefullye without feare, and to looke for succor, helpe, and comfort at his

hands: For loeth euen for this cause and by thys meanes, as sayth S. Paule, that he was also tẽpted and suffered most bytter payne and greefe hymselfe. And very experiẽce doeth teach euen the selfe same thinge also. For whosoeuer hath once lyen sicke in a spittle house himselfe can haue the more compassion of other that are in like case afterwarde, and is euer after the more ready & prompt, to helpe those that be in such case. Heb.2.18

The noble and precious vertue, called Patience, hath no place to put her head in ỹ tyme of prosperity. Pacience.

When a man hathe bene a

longe

longe ceason healthfull & wyth-
out all maner of sickuelle, hee
can not take sickuelle by and by
so patiently as he ought to doe.
And likewise he, that neuer felte
any affliction or aduersity, what-
soeuer anye happen vnto hym,
he is sore vexed with impati-
entnes. But aduersitye teacheth
men patience, and practiseth
them therein.

Firste, when a man seeth that
all goeth backward and against
him, and that it will be no bet-
ter, but rather worse & worse:
what doth he but of this neces-
sity maketh a vertue, and so is
content, and at a poynt, howso-
euer it goeth with hym.

Second-

Secondarily, when a man is continually vsed to trouble and affliction, this same vse and custome maketh it light and easy vnto him, specially considerynge that God wyll also helpe, ayde, and comfort them.

Paule sayth, trouble or affliction bringeth forthe patience, & patience bringeth experiẽce. &c. Rom.5.3

The desperate and lost sonne learned such patience in his misery and affliction, ỳ he sayde to hys father, take nor vse me not from henceforth a sonne, but as an hyred seruaunt. I desire no more but that I may remayne in thy house. Euen so ought we also to suffer all thyngs willingly Luke.15.18

lye and patientlye, whatsoeuer they be, so that God wil not banishe & put vs out of his house.

Vnto that noble heathen man Socrates dyd hys curste and shreud wyfe serue for this vse & purpose, that he learning patience at home, mighte the better suffer, and the myre patientlye beare the people, that he had to do with abroade.

CHAP. XVI.

¶ Trouble and aduersity maketh men hard and strong, and teacheth them sobarnelle and temporance.

A Man getteth himselfe harder hokes vppon roughe, stubble, & crabbed ground and is able to drawe and to la-

bor

boy better then if he were fedde in ranke pasture.

Those children that are nursed by freinde mens eyes, are for the most part more harde & strong then they be, whych are daintely brought vp in all excesse and wantonnesse, and superfluity in their owne fathers houses. Euen so the wittes and mindes of men, thorow pleasure and aboundance, ware tender and weake, and effeminate and wild: but being restrained thorow some painful necessity and affliction, they ware harder, stronger, and more manly and sober. For an exampie.

The deare holye Apostles, that

more

more persecution and affliction they had, the more bolde, strong and constant were they, as the Acts of the Apostles doe testifie throughout.

2.Cor.12.10 Paule sayth: I am content and thinke my selfe well in infirmities, in rebukes, in persecutions, in angushes for Christes sake. For when I am in such weakenes, thē am I strōge

Temperācie and measure The Phisitian, when he perceiueth that his pacient wil eat euer much, and wyll waxe too fat, he measureth & restrayneth him, and by weaking somwhat from him, he restoreth hym to his helth againe, and so saueth him. Euen so when we doe

shame-

shamefully misuse wyne, corne, bread & drinke. and other gifts and creatures of God, to mayntaine drunkennesse, surfetting, excesse and ryot, then doth God punish vs, with hunger, dearte, penury, & with other plages, ỹ we shoulde learn thereby to bee temperate and to keepe mesure and to vse this benefites thankfully. It is sayd: the houre of punishment and of correction maketh vs to forget all manner of pleasure & lust. As Dauid sone forgat his lustye pleasures and wantonnesse, vtterly, when Absolon draue him out of his kingdome. Eccl. 8. 17. 2. Sam. 13. 14. 15. 16. 17 18. &c.

Chap.

¶ Trouble and aduersitye teacheth men to contemne, despyse and defye the world, and to bee deligente and feruente in all godlines and vertue.

THe crosse and aduersity taketh from vs the loue of the world, & driueth away all manner of dangerous and deliceous lusts and pleasures of this transitory life. We would faine bee rich, but God geueth vs pouerty. We desire helthe of bodye but God geueth vs sickneſſe & so nurtereth and nurseth vs in misery and with affliction, that we can no more tell, what a delicious and tender pleasantnesse in thys worlde meaneth: and thus begin wee to contemne & lothe all transitory thyngs, and

to

to desire an other more better, precious and an eternall lyfe, where all maner of mysery shal haue an ende.

. He that taketh a iourneye in hande, and goeth in to a strange cõtry, when he commeth into a pleasaunt towne where he meeteth merye company and good companions, paraduenture hee spendeth away his time and tarieth too long among them, and so forgetteth his housholde and thinges at home. But if one hard mischaunce after another happen vnto him, then hee maketh the more hast home again to his wife and children, where he hath more rest and quietnes.

Euen so when these transitorye thinges, as richesse, healch, beuty, much profit, honor, and dygnity hapen vnto vs, if we wyll ouce gope vpon them & delight so much in them, that we doe ꝑ lesse regard and esteme the heauenly life: then will God make the way rough and crabbed vnto vs here in thys lyfe, that wee should not take and esteme thys transitory life in this worlde for our right naturall countrey, towardes the which we take oure tourney.

For example: the childzen of Israel had lictle lust, to sing and to playe vppon any pleasant instrumentz, when they sate as

ꝓꝓ-

prisoners by the ryuers in Babilon. And this may a man see & proue now a dayes by those, that are in any dangerons sicknesse, or in any harde prison or in any anguish and misery: who before were too too foude vpon eating, drinking, gallant apparel, daunsing, toying, playing & gaming, or vpō such like worldly felicitye. For the crosse and his heauinesse wype away and licke of all such things, as clene as the hote Sunne licketh and melteth away the Snow. Psal. 137. L.

Furthermore, they ẏ be pore and in distresse and heauinesse are alwayes redyer to forsake this world, & are more desirous

to departe hence to God, then those that haue richesse, health and felicitye all pleasure. And therfore S. Austen in his boke de Symbolo, writeth thus.

Behold how God hath replenished and filled the vvorld vvith so manye afflictons, and vvith so much troublesome aduersitye. Is bitter, and yet it is loued: It is ruinous and ready to fall, and yet it is inhabited, Oh thou my deare darlyng vvorlde. vvhat should vve doe, if thou vvere svvete stable and parnament, seeing vve doe thus no vvet O thou foule and vncleane vvorld, if thou art bitter and yet deceiuest and beguilest vs, vvhom vvouldest thou not deceiue and beguile, if thou vvere svvete.

Diligence & feruency.

And the crosse doth not onely driue and set vs forwarde, to all manner of vertue, & putteth vs in mind of all godlinesse, but it quickeneth and kindeleth also a diligence and feruency in vs,

to

to proceede and go forward in al goodnesse lustily, stoutly, earnestly manfully, & not litherlye or faintly.

Like as a mā sometime muste spurre his horsse, although he be a good and a quicke horsse, that he may go and runn the faster and spedier: Euen so we cā not go forward in our vocation & calling so spedely, nor so well as we ought to doe, excepte we be prickt forwarde with sharpe spurres and scourges.

When the master striketh his slouthful, dul, and slepy seruante then he laboreth the more dilygently, and is more profitable vnto him. Euen so we al for the

most

moſt parte of vs haue ẏ nature of ſuch fleſhlull and ſluggiſhe ſeruants: which will do nothing wel, except we be dryuen by cõpulſion, and euen whipped and beaten vnto it. Although thoſe be euill ſeruants, which wyl doe nothing onleſſe a man be euer tyd̃ theyr bones with a kudgel, yea & then wil doe nothing wel neither: yet not withſtandinge muſt a man neuer ceaſe dryuing and fyrſting of them, vntill ſuche time as they begin to amende, and to ſerue willingly and with a good heart. Euen ſo although no compelled ſeruice, ẏ is violently wrong out of a man, doth pleaſe God, yet the continuall

tnuring & exercising in goodnesse, may make it at lengthe so pleasant and delectable vnto vs ỳ we shal haue delight therein.

Chap. xviii.

¶ Trouble and aduersity is also an occasion and helpe of much transitory quietnesse and commodity in this vvorld.

HEtherto haue wee taughte of the spirituall profite of aduersity, whereby the soule of man is endued and garnished wyth wisedome and all kinds of vertue: now lee vs see, what trafficke commodities doe oft accompany, or followe after trouble and aduersity.

A lesson for those that seke promotion.

Such as dwell in valeis, and in deepe and lowe habitations,

are not lightly hurte by anye lightning: Euen so that state of life, that is lowe and meane, keepeth and maintaineth it self most sure & with least danger against all maner of stormes.

Like as precious and costlye spices and odours doe smell and sauor best, when they are brused, broken, or set on fire: Euen so the prayse and comendation of vertue, thorowe continuall vse and exercise, and thorow aduersity is spred wide abroade & made manifest and known euery where.

Vertue is known in aduersity.

For an example: what an excellent and singuler honour, renowne, prayse, and commenda-

tion

tion was it vnto Abraham at length, that he went out of his naturall countrye into banishment, and there suffered greate trouble and much aduersity? Gen. 20. 2.

The children of Israell were sore kept vnder, and oppressed in Egypt. But they were led out and set free againe w̄ such glorye and renowme, as neuer was hard or red the like. Exo. 5. 4. Exod. 14. 22.

The banishment of Ulysses for the space of ten yeeres, was an occasion vnto him, to exercise and practise his wisedome and other vertues in the meane time: so that he obteined therby an immortall name among all the heathen.

And

And to speake after the common practise and experience: there is no exceedinge ioye or triumphe, but some sorowe or heauinesse goeth before it.

The spring time, folowing & comming immediatly vpon the roughe and hard winter, is the more acceptable pleasant, and welcome vnto vs.

In battel, the sorer our enemies doe assault & fight against vs, the greater is the ioye and triumph, at the victory and ouerthrow of them.

He that hath kept his bed a long time, and lyen sick a great season, afterwarde when hee is recouered, health is a more pre

cious

rious treasure vnto him then e-
uer it was, before that he felte
what sickness was. And also
such as mourned, and wer sorye
for his sickness, doe receiue an
infinite ioy, and an exceding re-
ioycing, at hys restoring vnto
health againe: Euen so doeth
God depryue vs for a time, of
ritches, welth, prosperitye, our
naturall country, bodely health,
and such other transitorye bene-
fites for this purpose, ỳ when
he geueth them againe vnto vs
we may the more reioyce, & bee
the gladder of them.

An example haue wee of the lost sheepe, and of the lost & de-
sperate son: for the which ther

Mat.18.12
Luke.15.22

was

was such ioye at the finding of the again, as neuer had ben, yf they had not bin lost, where as before there was neuer thought nor sorow taken for them. Now in case we neuer finde nor haue restored vnto vs againe, here in this world, that thing which we haue lost, yet our conscience is both quiet and also ioyfull in God. Which quietnesse & ioye farre exceedeth all the pleasures of the whole wyld. In summe to be shorte, after trouble & aduersitye, followeth all maner of goodnes and felicity.

VVelfare & felicity.

First, forasmuche as God here in this world, doeth plentifullye and richly rewarde and recom-

pence

pence, godlineſſe, patience, and godly conſtancy.

Secondarily, for as much as this is the nature and property of God, to throwe downe that he may raiſe vp againe, & to bring vnto deathes doore, that he maye reſtore vnto life againe. Deut. 32. 39. 1. King. 2. 6 Tob. 13. 2 Wiſ. 16. 13.

Roſes which are the moſte pleaſant flowres, do ſpring and waxe out of thornes: Euen ſo of hard and great trauel ſpringeth the moſt pleaſant fruite.

The little Bee gathereth the moſt ſweeteſt honey out of the moſt bitter blomes and flowers: Euen ſo men of wiſedome and vnderſtanding, receiue muche vtility and fruite of the preſence ſorow

sorow and affliction.

For example: Joseph was hated of his brethren, and solde of them into a straunge and forraine countrye. Which banishment of his, turned to his great honer, welth, and profite, forasmuch as he was Lord & gouernor ouer the whole kingdom of Egypt.

Gen. 37.5.
Gen. 37.28
Gen. 41.40

The more the great tyrante Pharao went about to oppresse and rid the children of Israell out of his lande, the more dyd they prosper and increase to an infinite number.

Exod. 1.12

The deuill left nothing vnto the godly man Job, but depryued and spoyled him of all that

Iob, 1.13, 14 15 &c

he

he had: but the Lorde restored him all againe double, euen in thys world. Iob,42.12

He, that marketh and considereth well, shall perceiue that sometime a man being of no reputation at home where he is knowne, is banished away, and cõmeth to other people, whyche do highly esteeme hym, & make much of him, yea, and hyghlye honor him. So that oft times a mans aduersity hath turned to his singular commoditye and welth. Mat.13.57 Mark.6,4 Luke,4.24 Iohn,4.44

CHAP. XIX.

¶ Trouble and aduersity is a furtheraunce to eternal lyfe.

The trouble and aduersitye of the godly, do gine an exceeding

ceeding greate testimonye vnto them of immortality, of a gene-rall iudgement, and also of an euerlasting lyfe. For it is impos-sible, that the best creatures on-ly shoulde be ordeined & created to all sorow and trauell, and the moste wicked and vngodly to es-cape and remaine vnpunished. It were directlye againste the righteousnesse of God. Now it is euident, that here vpo earth apeareth no difference betwene Paule & Nero, hauing respecte to the rewarde of them bothe. Yea the most godlye and vertu-ous, haue most cōmonly worste lucke and least reward. Wher-fore of necessitye there muste

needes

needes be another lyfe to come, where euerye one shall receiue accordinge to his demerites of his life here vpon earth. And againe, the crosse way is poynted to be the very righte waye vnto eternall lyfe.

Lyke as the Corne is firste threshed, fanned & rid from the chaffe, and then layde vp and reserued in the barne: Euen so Christen men vpon earthe are beaten, missehandled, euill entreated, whereby they are purged and rid of many wylde and light maners, & so are broughte into the euerlastinge barne of the kingdome of heauen.

Psal.44.23
Rom.8.36
2.Cor.4.8

Like as no mā can tryumpth

1,Cor,9.25 or be crowned, except he hathe
2.Tim.2.5. foughten and warred manfully,
which can not be without great
danger, labor and trauell: Euen
so can no man attaine to the
2.Tim.4.8 crowne of eternall lyfe, excepte
1.Pet.5,4 he hath first suffered much trou-
Iam, 1.12, ble sorow, and aduersity.
Apo.2.10

The man that is sicke, musse
receiue the purgation and me-
dicine, how sower or bitter so
euer it be, that he may the soner
recouer his health againe, and
not die: Euen so whan we suffer
the hand of God to rule & order
vs, being contente and patient
therewith, although it smarteth
and greueth vs, yet it shall pro-
fit and helpe vs to eterlastinge
health

health and soundnesse.

Testimonies and witnesse of scripture to proue this.

Blessed are they that mourn, for they shall be comforted. Math.5.4

Narowe is the gate, & straite is the way that leadeth to life. Mat 7.14,

Blessed are they that weepe heere, for they shall laugh. But wo vnto you that be rich. &c. Luke.6.25

We must enter into the kingdome of God, thorowe muche trouble and affliction. Acts.14.22

If we be children then are we heyres, namely the heyres of God, and felowe heyres wyth Christ: so that we suffer w̄ him, that wee may also bee glorified together with him. By these Rom.8.17,

wordes doeth Paule euidentlye declare, that he that wil raigne with Christ, must also run thorow the fire with him.

1.Cor.11.32 When wee are iudged wee are chastened of the Lorde, that we should not be condemned wyth the world.

Chap. xx.

¶ Howe and in what respecte, trouble and aduersitye can bee so profitable, and of such vertue, seeing that the vnfaithfull doe waxe more obstinate & peruerse thorowe trouble and afflictions.

HEtherto haue wee entreated of the corporall and spirituall, temporall and eternall profite and commoditye, whiche Christen men receiue by the crosse, trouble and aduersitye.

which

Which is not to be taken after this sence, as though the crosse or aduersity, of it self, and of her owne nature, coulde bryng and worke such high commodities, For then shoulde Pharao and other wicked persons, in theyr trouble and aduersitye, haue bin conuerted, and saued also. But ý spirit of God resteth secretely and lyeth hydden in the faythful vnder the shadowe and barke of the crosse, and purgeth, reformeth, comforteth, & strengtheneth them, & worketh all these forsaid commodities in them.

Now like as the holye scripture attributeth a certaine reward vnto our good workes,

whiche woꝛkes notwithſtanding, it is not wee that woꝛke them, but the Loꝛde, whych vſeth vs as inſtruments of hys: Euen ſo is the croſſe an inſtrument of God, whereby he ſubdueth our fleſhe, keepeth vs in the ſchole of coꝛrection, and foꝛſethe vs, as it were by violence, from euill to goodneſſe.

2. Cor, 3, 5
Phil. 2, 13

Nowe whereſoeuer the holye ghoſt wil take his reſting place, foꝛ the moſt part he ſendeth befoꝛe his puruеyoꝛs and foꝛerunners, which are ſoꝛowe and affliction, trouble and aduerſitye: ẏ they may vexe, comber, humble, meeken, and vtterlye ouerthꝛow and bꝛing down the harte

of

of man, wherby the holy ghoste may vnde the more place, and so worke all goodnesse therein. And therefore what soeuer is hi therto spoken, specially of the spirituall commodities of the cosse and aduersity, it is and so remaineth all true: so that it bee vnderstanded of the faythfull & godly, which are endued wyth the spirite of God to whom all thinges turne to their comforte and saluation. And nowe on the contrary part, for the bettrr vnderstandinge of the matter, I will declare and shew what the crosse worketh in the vnfaithful and vngodlye, which lake the spirite of God.

The crosse of the vnfaythful.

The vnfaithfull woe ascribe their prosperity and felicity to their owne wisedome, working and policy, and not to God. And their mis-fortune and aduersity they ascribe to blind fortune, as though fortune has a certane power to worke of her self without the working of God.

Take Sennacherib, the lorde and ruler of the Assirians for an example, which by the sufferance of God, brought ꝑ whole world in maner in subiection. Which thig he ascribed to hys owne power, and policy, & not to God. For he did both hate & blaspheme the verye true God of Israell. But shortly after did

2.Kin.19.35

2.Chr.32.1 13.17.21.

God

God sent an angell, which slew in one night and hundreth, four score and fiue thousande of hys men. And here would he not confesse that it was God that did it But peraduenture he thought that it was fortune, mischance, or some other thing that was ỹ occasion. For if he had knowledged this punishment to haue come and bin sent of God, hee wold not afterward haue worshipped and done hys deuotion in the idolatrous temple of the false God and idol Nesrach, as he did. In lyke maner whē anye misfortune happeth to the vngodly, they put all the fault only in the next middle, or meane

2. Kin. 19. 37

that they kantazed themselues
or els verye wickedlye they as-
cribe it vnto all those þ are not
of theyr faith and sect. As for ex-
ample: When as it rayned not
for the space of three yeeres and
sixe monethes, in the time of A-
1.Kin.18,17 chab þ king of Israell: the king
imputed the cause vnto the god-
ly prophet Helias. Likewise in
our time, when any tempest hur-
teth the corne, wyne, and other
frutes of the earth, many there
are þ cry: Thys may we thanke
this new learning for, and thys
new fangled faith &c. As though
they themselues were so holy, þ
God durst not nor ought not to
punish them. It can be none but
the

the poore sheepe, that disturbeth the water, that the wolfe cā not drinke: whereas in dede ꝑ poꝛe shepe commeth but onely to the brinke, and at the verye brinke of the riuer drinketh. Yea euen they also which haue some taste of the gospell, cannot wel beare aduersity patiently, noꝛ confesse themselues gylty: but wold fain shift the fault from themselues, and would lay it ether vpon the rulers oꝛ the preachers, oꝛ else vpon some other thyng. And although theyꝛ sinnes be an exceeding heape, and that God wold faine driue them to repentance by punishing and chastisinge of them: yet can not they consider

the

the heauy burden of theyr sinne, nor spy the cleare day of ỳ righteousnesse of God, whych can suffer no sinne vnpunished. And therefore forasmuch as they wil not take this small & lyghte punishment thankfully, but would goe free, and haue no manner of plage at all, if they might chuse: for ỳ cause doth God send vnto them afterward plages & payneful punishmẽts by heaps. So ỳ it happeneth vnto thẽ as it dyd vnto the asse, whose skin being put ouer a drumme or a Taber, as he wished and desired, was beaten and stiken more then euer it was before, as Esope sayth in his fables.

And

And forasmuche as thorowe incredulity and lacke of fayth (which is the mother of al blasphemies & abhomination) they will not consider nor call to remembrance who it is that hath layd his hãd vpon them: Or els knowing that it is the hande of god, yet will not take it in good worth, nor amende no otherwise but as sower ale in Somer: by this meanes they become lyke the desperate chyldren, whiche will neither turne and amende with threatning, nor yet wyth beating. And therfore the scripture testifieth very well, ỹ one sharpe worde of reproche doeth more good to hym that hathe

Lack of faith is the mother of all blasphemies and abhominatiõ

*Pro. 17. 10.

vn-

vnderſtanding, then an hundreth ſtripes to a foole.

As for example: The longer and the ſharper that God puniſhed Pharao, the more obſtinately did hee ſwarue & decline frō hym. The wicked & vngodly doe not onely take no maner of occaſion to returne and amende theyre lyues by their croſſe and ſorow, but alſo they poure oute all manner of impatientneſſe, bitternelle, and ſpyteful poiſon againſte the righteouſneſſe of God, ſaying: theyr croſſe is greater then their tranſgreſſiō and that they haue wrong, and are puniſhed too ſore. As for an example of this, we haue one of

the

the theeues hanging vpon the crosse with Christ, which blas- Luke. 23, 39
phemed Christ very spightfully saying: if thou be Christe, helpe both thy selfe and vs. By the which words he declareth, that he iudged himselfe euen as worthy of helpe, as Christ the sonne of God: euen as thoughe God must forget all his righteousnesse, and helpe by and by euery blasphemous wretch, and looke thorowe the fingers vppon the wicked world, which is one of the greatest blasphemies vnto God þ can be. When they haue tumbled and wallowed in their misery (for God wyl not helpe them. because they haue no trust 1. Sam. 28. c

nor

nor confidence in him) and haue
sought helpe by creatures both
in heauen and earth, and founde
none: then beginneth their
crosse and aduersitye to open
their eyes so wyde, ỳ they muste
Iud.9.2. needes spy and acknowledge ỳ
wrath and hande of God ouer
them. And then doeth this out-
warde crosse & sorow euen kin-
dle in them an inward trẽbling
& doubtfulnes, out of the which
1.Sam.13.4 springeth the highest desper-
tion, in so much ỳ they crye out
to ỳ deuil to helpe them, if God
will not. For although they bee
brought to the knowledge of
their sinne, and also to sorowe &
repentance for the same thorow

the

the crosse, as Caine and Iudas also were, yet haue they no trust nor confidence, that the same sinne shall be taken from them, and forgeuen them, but raue & rage, and giue themselues ouer to the deuil, and so depart wretchedlye oute of the worlde: of whose destruction yet and confusion, these commodities doe insue. First, that they muste of force cease, any longer to make any disturbance by the wycked example of theyre life, in the church and regiment of God. Secondarily, that they which remaine alyue after them, maye learn by their terrible example, to repent and amend by times.

Gen.4.8
Math.27.5

So that by this, that we haue hetherto declared, euery Chri-sten man may know in his trou ble and aduersitye, whether hee be a martyr of God, or of the deuill, and what great profite & singular commodity all those, ỳ are Gods martyrs, doe receiue by the meanes of theire crosse, trouble and martrdome.

Chap. xxi.

¶ Felowe companions in trouble and aduersity.

Why should any man shew and behaue him impatiently in suffering ỳ thing which he can by no policy, counsel, and lawfull meane auoid, alter, turn remedy or amend? Hee that is wise

wise, maketh of such a necessi-
tye, as can by no remedye be a-
noided, a verye vertue. Nowe
trouble and aduersitye doeth so
happen vnto man ỳ hee can not
helpe nor auoyde it, though hee
would neuer so faine. Man must
needes suffer trouble and aduersi-
tye vpon earth, there is no re-
medy. And againe, why shoulde
any man without measure com-
ber himselfe about that thynge,
which is common vnto al men,
ya to the most parte, and not to
him alone. By naturall reason
ỳ burden is lighter why che ma-
ny do beare together. Nowe is
the life of man a very miserable
and lamentable thinge. When

another man prospereth, so that al things go wel with him, yet it fareth with him euen as with a blome, or a floure in the fielde which florisheth for a whyle, & is pleasant & delectable to looke vpon, within a litle whyle after it dyeth vp & fadeth away. As long as we are vpon earth, wee are as it were, in a campe or a siege, where we muste euer bee skirmishing and fighting, and knowe neither who shall breake out and giue the onset against vs, nor where, nor howe, nor whan. Sometime a man is attached & assaulted in hys body, in his goods, in hys name and fame. Sometime happen vnto him

Psal.103.15
Psa.90.5.6.
Psa.78.39
Esa.40.6.7
Eccl.14.17.
1.Pet.1.24
Iam.1.10
Iob.7.5.6

him common mischances, as dearth, pestilence, warre: which sometime continue very long, so that he may well say: no mis-fortune commeth alone, but bringgeth one or other companion with it. If not at ẏ present, yet hereafter it may. And ther is no mis-fortune so great, but maye happen & light vpon anye of vs all. At least wayes wee must all loke for death, as it was sayde long ago vnto our first parentes Gen. 3. 19
To rehearse examples it were but a folly, & superfluous, forasmuche as there is no man, but may lawfully complaine of one thing or other: And althoughe some thinges happen after our

Mark wel.

mindes, yet it is not without some sower sauce. And specially at this present, howe are all christen realmes compassed with sorowes, troubles, and miseries on euery side? loke but vpon our own countrey. There is neither good nor bad, godly nor ungodly, but hath one crosse or other. And although some there be, that can shift for a while, and make prouision for themselues for a time, by craft, sutteltys, & dissimulation, or by some falshed in felowshippe, as they call it: yet they bring themselues at length into the highest mischefe confusion & shame, both in this worlde, and in the worlde to come.

And

And seing that al the troubles & aduersities in this worlde are a thousande times lighter and easier, yea nothing in the respecte of ỳ eternall vnquenchable fire, which is prepared and alreadye kindled for the vnfaythfull and wicked enemies of god: al faithful and godly persons ought to beare and suffer their transitory afflictions and aduersities the more patiently, willinglye, and thankfully, considerinde and remembring all the deare beloued freends of God, which wer wonderfully vexed & plaged of their enemies. Abraham of the Chaldeis, Loth of the Sodomites, Isaac of Ismael, Jacob of Esau,

Esay.30.18
19.20,&c.
Dan.7.27,
Iohn.3.16
17,&c.
Math 25,34.
2.Cor.4.17
2.Cor.5.1.2,
3,&c.
Ro.8.17.18,
Gen,12.14
Gen,19.4,5.
Gen.20.2
Gen.32.7,

Num.20.2 3.4.5.6. 1.Sa.18.11 Iob.2.7

Math.14,10 Mark.6,27

lau, Moyses of his people, Dauid of Saule, and of hys owne sonne. As for Iob, he had not one drop of bloude in his bodye vnconsumed. Iohn Baptist, the holiest that euer was naturally borne of a woman, was without any maner of forme, or order of law, right, or reason, beheaded in the prison, as thoughe God had not knowen nothinge at all of him. Wee haue many thousand fellow martyrs, & companions of our mysery and aduersity: in respecte of whose imprisonment, racking, chaines, fire wilde beastes, & other meanes, wherewith they are tormented, all that wee suffer is but a wind

or

or paſtime. But ſpecially thys is to be conſidered aboue all o-ther in our trouble & aduerſitye that we haue Jeſus Chriſte for a felow and companion with vs therin, which ſuffered vpō earth in hys body all maner of ſmart and payne. Now is not the ſer-uant aboue the maiſter. What reaſon were it that the naturall ſonne of God, being vtterly in-nocent, ſhould be ſo cruellye in-treated & miſſehandled: and we which are his children, not by nature but by adoption & elec-tion, and in all poyntes giltye, ſhoulde eſcape quite and free? Therfore now whoſoeuer is a ſhamed of the croſſe, & agreued there-

Eſay.53,3,4 5,6,7.8,&c
Math,27,1,2
Mark.15.15,
Mat.10,24
Iohn.1,16
Rom,8,29,
1,Cor.1.30
Gal.4.5,
Eph,1,5.6,
7,8,&c,

with, the same is ashamed, and agreeued to haue Christ for hys felow and companion: and therefore shal the Lord Iesus Christ be ashamed of him again at the later day.

The seconde parte of this Booke.

Chap. xxii

By vvhat naturall meanes or vvayes, trouble and aduersity may bee qualified, eased, and ouer come.

First and formoste, no man ought to meddle wyth other mens

mens matters, which apper-
taine nothing unto hym, nor to
cast himselfe into perill & daun-
ger without any neede. For that
were as much as to tempt god,
and were cleane contrary to the
examples both of our sauioure
Christe, & also of the holye Apo-
stles: which, by the commande-
ment of Christe, did sometime
flee, and auoyde perils and dan-
gers. But a man cā not alwaies
honestly & conueniently auoyde
them. Therefore for the seconde
poynt.

Math. 10. 23.

Like as a waterman wyll ne-
uer let out his fayle so far, but
ẏ hee may sone pulit in againe:
Euen so euery man as long as
all

all things stand well & upright with hym, let him foresee & prepare in time for the contrarye. For the which cause the Lorde did tell hys Disciples of hys crosse, death, and passion, before ẏ they seing hym suffer anguish and sorow might the lesse quail and shrinke at it. In like maner did hee also declare before unto them, that they muste bee persecuted and suffer trouble, ẏ they might loke for it, & be the more hardy, bold, and stronge in persecution, when soeuer it shoulde happen.

Mat, 16, 24
Mat, 17, 22
Math. 20. 18
Mark, 8, 34
Mark, 6, 31,
Mar, 10, 33
Luke, 9, 44

Thirdly, a great waighte and substance of the matter dependeth and hangeth uppon thys

poynt,

poynt, ẏ a man conceiue a right iudgement and opinion of all things, that happen & chaunce. For euery thynge appeareth so vnto vs, euen as wee in oure thoughts and minds do fansie, imagine and conceiue it. If a man esteme worldly goodes for a light thing (as they oughte in very deede to be esteemed) then can hee forbeare the same with the lesse greefe and payne. Contrariwise, if he make a God of them, and esteeme them highly then he trembleth, quaketh, and taketh on vnmeasurably, when hee is spoyled and depriued of them. In like manner in other things, a man oft times fansieth

and

and imagineth in himselfe, that he can abyde & suffer no maner of mis-fortune: when, if it were well considered, ỳ present euill, which he so feareth, should soone seeme but a tryfle and no mis fortune, but rather a blessing or a good turne. And though it bee not light and small an euell, yet let it be esteemed and taken for light, forasmuch as it commeth alone, & bringeth not two, thre, or an hundreth companions with it. For it is a wonder & a singular miracle of God, that among such infinite and innumerable perils as the world and Sathan haue readye prepared and euen bent ouer vs, we are not vtter-

1. Pet. 5, 8.

ly

ly headlong ouerwhelmed, and sodenly destroyed of them all. And yet God sendeth & inspireth alwayes some goodnesse and comfort betweene. As thou hast paraduenture a sickly & diseased body, but yet thy mynd & hearte is sounde & strong. Or, thou art vexed and combred in thy mynd peehaft thou an whole and solid body. Or peraduenture thou art robbed, spoyled, and depryued of thy temporall & worldly goods, and other transitorye pleasures, yet thou hast manye and diuers Christen vertues and singular gifts of grace: where is a thousand times more felicitye then in all health, beautye, strengthe ri-

God is beneficial euē to the most afflicted.

riches, frendshipe, wyfe, chyldren, honor, dignitye, or power. For this is not writtē in vayn: Psal. 104. 24. O Lord the earth is full of thy goodnes. Here should an hearte and minde, ỳ is vexed and combered, cease and leaue of frō the consideration of the present misery and affliction, and call to remembrance what other benefites of God do yet remaine, or what other we haue had, or at least what are yet to come, and to happen to all faythful Christians. And therefore ther is an olde common prouerbe good to be remembred.

How the vexed minde may spye gods goodnes to hys contentatiō in aduersity

In aduersity remember prosperity.

And againe,

In prosperity thinke vpon aduersity.

Again, oft times many a losse and mischaunce weareth lightly away againe, and is some remedyed another way. As if some speciall friend of thine be taken from thee by death: thou maist happen vppon another as good for him, or els some other benefites may happen vnto thee for that losse within a while.

And be it in case that thy mysery and mis-fortune continue a long while: yet is al manner of trouble, ẏ wee suffer vpon earth transitorye, euer passing away, and not durable nor perpetuall. The lēgth and processe of tyme doth mitigate, ease, asswage, & lighten all manner of smarte,

paine, and greefe, if the mind be a whyle vsed vnto it, and somewhat exercised & waxen hard in it. Yet such as be wyse, oughte not to tary til smart and greefe weare and freat away of it self, but to preuent the time by such meanes as wee haue hetherto taught, & hereafter shall solowe.

Fourthly, ordinarye meanes are not to be condemned, dispysed, or refused. Like as a shipmaister being vpon the water, and foreseeing a tempest to bee at hand, calleth vpon Gods ayd and helpe, and yet for all that he hath also a sure eye to the stern, to rule ẏ as handsomly and cunningly as he can. Euen so in all

Acts. 27. 35.

maner

maner of neceſſitye and perils it is lawfull, and men ought alſo to vſe all maner of honeſt and conuenient meanes as phiſicke & medicines in ſickneſſe, labor, and trauel with the ſweat of our Gen.3.19
browes in pouertye, the power and authority of the magiſtrate Math.9.12
in wrong, iniurye, debate & diſſencion, battel aray againſt the enemies of our country, & ſuche like: ſo that no man builde nor truſt in any maner of thyng, ſauing in the very liuing God only, which can helpe, deliuer, and remedy all thinges without any middle or meane, if there were none at hand.

Fifthly, when a man waiteth,

tendeth vpon, and serueth hys honest craft, science, vocation, or office, wherevnto God hathe called him, and studieth to execute, performe, and folowe it diligently, as he ought to doe: it dryueth away manye euill and vaine fansies from a troubled mynde, that is combred with any greefe or affliction.

Sixtly, like as weake, tender, and diseased eyes are refreshed and quickened, with greene and freshe pleasaunt coulors: Euen so combred & troubled myndes are wonderfully refreshed, reuiued, & restored to strength thorow semely, honest, and measurable myrth and pastime: as tho

row

rowe hearing of instruments of musick, by walking abroade, by altering and chaunging of the ayre, as by going out of suche places, as be obscure and dark, into such as be very lightsome. And specially for a man in hys trouble to visite his speciall frends, or to be visited of them, bringeth a double comforte and easement vnto his sorowful and vnquiet minde. First in declaring thy greefe and disease vnto thy frend, & opening thy whole heart, & pouring out thy whole minde before him, thou findest a singular easement in thy mind thereby. And againe, a true and a faith full frend, chorow his pi-

The profit of visiting the troubled

tie & be moning of thee, helpeth thee, as it were, to beare thy burden: and although hee can take away no parte of the substãce of thy sorowe, yet his good heart and wyl, & frendly words are a great comfort vnto thee.

Chap. xxiii.

¶ The best and surest succour and comforte in aduersitye, resteth onely in the myght power, wyll and goodnes of God.

NOw wyl I open and declare, that God bothe can, may, and wyll help & succor sufficiently for Chrystes sake, in respecte of whom hee promiseth vs all manner of help, ayd, and comfort, and performeth it. And I wyll also shewe by what meanes

meanes, and in what measure he worketh the same. God seeth & loketh upon vs, how we sticke and wrastle in peril & daunger, and he knoweth best of all, how and when to remedy, helpe, and deliuer vs, that his glory, & our welth may be most furthered. And he is not one þ onely knoweth all thinges, but hee is also almighty, and can worke and bring to passe all things. And if our affliction & aduersity waxe and increase from day to day þ longer the worse: yet is God alwaies a thousand times mightier and stronger then it. But so mighty can not God be, but he is as gracious and mercifull

The knowledge & power of God to helpe vs

The wil and desire that God hath to help vs

also, and hath a greater lust and
desire to shewe and declare hys
true heart and loue toward vs,
then we can wish or desire. And
although he seemeth in our sight
to take vtterly away all maner
of lighte of his grace out of our
eyes, yet hee remaineth gracio-
ous and fauorable towarde vs
priuely, & as it were in secreate
and certenly he will not forsake
vs, geue vs ouer, nor suffer vs
to sticke and continue in suche
heauinesse and daunger. And it
is not our good workes, merites
and deserts that moue him ther
vnto: but the infinite and en-
delesse merite and deserte of Jesus
Christe, which hath purchased

vnto

vnto vs thorowe his deathe and
passion, remission of our sinnes
the heauenly gifces of the holye
ghoste, and mitigation or ease-
ment of all our troubles and ad-
uersities. And it is not possible
that any man ỹ taketh holde of
Christ, and hath him, can be op-
pressed or ouerthrowne eyther
of sinne, the deuil, the worlde, or
of all the creatures in heauen &
earth: but shall continue and re-
maine for euer vnder the winge
and defence of God.

Rom. 8, 1
Psal. 34. 6.
Prou. 24, 10.

Furthermore, almighty God
being pacified and reconciled
with mankinde thorowe Iesus
Christe, hath promised both vn-
to the children of Israell, and to

The pro-
mise of God
to ayd and
help vs.

all that be in any distresse and
vexation, thorowe his ministers
euermore from time to tyme,
helpe, succor, and comfort. The
Lord is nie vnto them that are
Psal, 147.3, of a contrite and broken harte:
and will helpe them that haue
Psal. 91.14, sorowfull and humble mindes.
He desireth me, and hath set hys
loue vpon me, therefore will I
deliuer him. I am by him, and
with him in his trouble, I wyll
bring him out, and set him in
honor. &c. Oh how comfortable
a thinge, & what an high honor
it is, to haue such a mighty and
so faithfull a felow companion,
which will so louingly stande by
vs, and ayd vs.

Now

Now as for ỹ time, God wyll helpe: indue and conuenient season, and we muste suffer hym to take his time and leysure. For lyke as God seeth the trouble & affliction of his church, howe it is vexed: euen so hath he appointed a iuste time, how long he will suffer the wicked to take theyr pleasure and how far they shall go and attempt. And when that is expired, no longer nor further can they goe. As the captiuitye of Babilon was appointed to continue 70. yeeres, and than to cease. Yea, when the sorowe and heauinesse is at the highest, and euery one of vs thinketh ỹ God hath vtterly forsaken vs, then

VVhen god wil helpe.

2.Chr.37.
Ier.25.12.
Ier.29.10.

than is God most ready to help vs, and his ayde is most nighe vnto vs. Yea, and to speake certenly as the truth is, God comforteth vs continuallye in the mids of all trouble & heauines, and is neuer from vs. For the faythful man hath in his hearte the spirite of God, the fountaine and spring of the heauenly water: of the which he is euermore moistened, reuiued & refreshed to his singular comfort. And ye more that our sorow and aduersity augmenteth and increaseth, the greater ayde and assistance shall we find and perceiue. God will not suffer you to bee tempted aboue your strength, but to-

Psal.46.1
Math.28,9
Iohn.14.1,
Iohn.4.14.
How God helpeth,
1.Cor.10 13

gether

ther to your temptation he will make a way out, that he shal be able to beare it. By these wordes doeth Paule teach very comfortably, that God wyll not tempt, cast, nor asslaye vs harder nor sorer, then wee may away wyth, and be able to beare. As the afflictions of Christ are plentifull and abondant in vs, euen so is the consolation thorow Christe also plentifull and abundante. For exãple: The holy Apostles were so strengthened, that they reioyced that they mighte suffer any thinge for Christes sake. And at this present day, God sendeth more comfort, then all deuils & all the worlde are able

2. Pet. 2. 9.

2. Cor. 1. 5

Acts, 4, 10.

to send heauinesse, sorowe, and discomfort.

Like as a captaine in warre geueth hys souldiers that are vnder him a great courage, by speaking manfully & comfortablye vnto them: Euen so God wyll haue his comfortable word dayly to be published and proclaimed abroad, to ỹ intent to incorage hys souldiers, that fight vnder his banner. And yet he is not so satis-fied that we shuld be incoraged with bare & symple wordes, but he himselfe is present by vs with his spirit: which spirite, as a sure warrant & an earnest peny, certifieth and assureth our harts of the grace, fa-

God helpeth & comforteth thorow his word & spirite.

Math. 28, 20
Rom. 8. 12

uor

uor, and ayd of God. And thus he comforteth and maketh our hartes reioyse vnfainedly, and giueth vs wisedome, boldnesse and strength to skirmishe and fight against all manne of ennemies, as well ghostly as bodely

Although in Wynter the trees seeme and appeare, not onely vnfruteful, but also vterly dead: yet the son with hys com- Math, 24
ming, when the Winter hathe taken her leaue, doth so mollify, resolue, and warme both the earth it selfe, and the trees, that they bud out again, wax greene, and bring forth fruite: Euen so when the faith full are estemkd, and seeme as though they were

depri-

deprived and destitute of al help and vtterly forsaken: yet dothe ẏ heauenly spyrite of God lighten warme, & strengthen theyre harts to all goodnes.

Like as the young infante is not able to goe of himself for verye tenderuesse and lacke of strength, but must be susteined, holpen vp, and led w̄ the hande of the nursse: And like as a sicke woman weakned with much & long sicknesse, is not able to goe one step, but some whole and stronge wemen muste take her vnder the arme, guide, and lead her, that she may go with them euen so are wee not able to goe of our selues. Ther is some kind

of

of sorowe and mariyrdome, that we tremble and quake for feare when we do but here of it, much lesse were we able to suffer and to beare it: but God wyth hys mighty hande & present power, strengtheneth, susteyneth, and preserueth vs. The spirite succoureth and helpeth our weaknes and infirmities. And yf the deuill thorowe his spirite doeth driue and moue the people, that they are ready and willing to al wickednesse and abhomination, though it cost them theyr liues: why shuld not God thorow hys spirite make vs as lusty & wylling to all goodnesse, whatsoeuer sorowe or affliction wee suf-

Rom.8,11

VVhy God mitigateth il, or sendeth rest.

fer. Sometime God mitigateth and easeth the punishments, ỳ men may the more easilye ouercome them.

The captaine geueth sometime hys souldiees libertye to take theyr rest, ease, & pastime, that they may somewhat refresh themselues, & afterwarde fight the more manly and freshly. Euen so our spirituall captayne graunteth oft tymes vnto hys Christians a certaine recreation, ease, and rest: whereby they may refreshe and reuiue themselues, that they may afterward handle themselues the more valiantly in their spirituall affaires. And sometyme hee discharged vs

vs vtterly of all maner of trou-
ble and vnquietnes, and reſto-
reth all our loſſes and hinderan-
ces again, and deliuereth vs to
oure ſingulare pȝheminence,
pȝaiſe, and commendation, and
kepeth and ſaueth vs from all
maner of miſery & vnquietneſſe
in tyme to come. And to per-
foȝm this thinge, God vſeth not
only his ſpirite, but alſo other
meanes: as the angels, ꝑ ſtars, Pſal. 104.
the elements, beaſtes, men, and Heb. 1.7
all maner of creatures.

Like as a man of war hath a
luſt and coȝrage to fighte, hā-
uing diuers valiant ſeruantes
about him, whyche wyll ſuffer
him to take no wȝong. Euen ſo

the

Psal.34.7, 2.Kin.6.16 the holy angels do compasse vs about, and defend vs, that in all maner of affliction & aduersitye we are holde and able to stand & continue valiently.

1.Kin.19.6 Helizeus sayde to his boy, bee not afrayd. For they that are wt vs, are moe then they that are wt them &c.

Exo.14.22 Iosue.4.8. The red sea and the floud of Iordan withdreue themselues, that ỹ children of Israell might goe ouer drye, and neuer wette their feete.

Iosu.10.13 The Sunne and moone stode still for Iosues pleasure, and neuer moued vntil such time, as he had slaine the fiue kings.

1.Kin.17.6 Helias was wonderfully fed

of the rauens.

Thorow the hand of a woma the Israelites were delyuered from a terrible and cruell hoste of their enemies. And commonly God comforteth and deliuereth man thorow other men.

Ester.7.3
Ester.8.5.6,
Ester,9.13
Iudith.31,8,

And specially this is a comfortable thing, y all faythful and holye Christians vppon earth, haue felowshyp and participacion to gether in all maner of thinges both good & bad as wel one as other. And therefore whatsoeuer I suffer anye smart, pain, or sorow, both Christe and all true Christians suffer wyth me. For the Lord saith not, they were hungry, and thirsty or

Esay,58.10
Ezeki.18.7.
Math.25.35.

But he saith, I was hougrye, & I was thirstye. And furthermore the whole congregation of Christ doth helpe me to beare my burden. For they that are ỹ mẽbers of one bodye, take care and sorowe one for another. If the soule of the foote be hurte, doeth it not greeue the whole body? Now S. Paule calleth all Christen men one body, and also one bread and one cup. And therefore all other faithful Christians haue compassion, and are heauy and sorowful for mee, and whatsoeuer is light vnto them, is also light vnto me. Take a manifest example by the godlye

Gal.6.2

prophet Jeremy. Which com-

plai-

plained sore, and was in muche distresse, when he had no other cause, but that the Iewes hys Countrye men were so euyll handled and vexed.

CHAP. XXIIII.

Examples of the help and ayd of God.

TO thys ende and purpose ought we to consider, and to call vnto mynd the examples both of the olde and newe testament. If God had euer forsakē his faythfull elect in theyr trouble & nede, then might we haue a iust and lawfull excuse to mystrust him. But forasmuche as none, ẏ euer soughte vpon God, was forsaken of him: oughte not Psa, 37.8.

that

that to comfort and strengthen vs, that he wyll also mercifullye stand by vs in all our neede and necessitye?

Gen.7.1 The godly man Noe, wyth his sonnes and sonnes wiues, were preserued of God thorowe an Arke or a ship, when as the whole world beside was destroied with the sinne flood.

Gen.3,15 Nowe if wee w Noe beleeue in the blessed seede, so shall wee also wyth him bee reputed for vertuous and good before God, and be preserued as he was.

Gen.19.16 Loth was also deliuered from the plage and punishmentes of the Sodomites.

Iacob was sayne to flee from

hys brother ESAV, and to suffer great wrong and iniurye of hys father in law Laban: and yet hee was neuertheleſſe bleſſed and preſerued of God. Gen. 37.

Ioſeph being ſold of his brethren, and becauſe he would not commit filthines and abhomination with his maiſters wyfe, was caſte into priſon: but God deliuered him, and exalted hym to high honor. Gen 39.7. 20.21.

King Pharao threatned Moſes very ſore; and the children of Iſrael alſo themſelues would haue ſtoned him to deathe: but God preſerued him vnder hys protection. Exod. 14.11

Vnto the children of Iſraell God

Exo.16,13. Exo.17.6 God gaue water out of an harde rocke of stone, and breade from heauen, and quailes, and other necessarye thinges for the comfort of their necessitye wonderfully in the wildernesse.

How graciously did God preserue kinge Dauid & Ezechias in their trouble and necessitye, & also the Prophets, Ezechiell & Daniell, among the heathens? And lykewise defended he Iudas Machabeus, with other at that time. Forty men had made a solemne vowe, neither to eate nor drynke tyll they had kylled Paule; but God did not suffer it to come to passe. These and other lyke examples are wyt-

2.Kin.19. Eze.32.21 Dan.6.23

1.Mac,2.28

Acts.23.12

ten for this purpose, ẏ we shold geue lyke iudgement, and haue like opinion of other like examples, which are not expressed. Beside thys, it is also euident and hath bene marked, ẏ sometime such as haue bene the most timerous, weake, and fearefull afterwarde being strengthned in fayth, thorow the mighte and power of God, haue suffered martridome, banishment and death most willinglye and ioyfully: and also haue comforted boldly suche as haue suffered wt them, euen againste the nature and disposition of the fleshe of man. Yea there is not one of vs all but haue oft felt and proued

the

the helpe, protection, and ayd of God. For who can make hys boast, that he himselfe did helpe any thinge at all to the matter, when he was formed in his mothers wombe? Of the whyche matter read Dauid. Who hath kepte vs hetherto whyle wee haue bene a sleepe? Who hathe forowed and taken care for vs, when we haue labored or taken our pastime, or els done some other thing, & neuer toke thought the least moment for oure selues? It may well happe that God may sometime suffer vs to swim, but he will neuer suffer vs to sincke or to drawn. To be short, if there were not so many

Psal. 119
Psal. 127, 2

examples

examples before our eyes, if we would but looke a little backeward, and consider how we haue passed and auoyded the time ꝑ is past, which surely hath bene alwayes full of great perils & dangers: whether wee wyll or will not, we shalbe compelled to confesse and graunte, ꝑ the mercifull goodnesse of God hathe borne vs in hys bosome, & hath preserued vs from diuers dangerous perils, ouer and aboue all that euer we coulde thinke, imagine or deuise. Now if God hath thus holpen and deliuered vs many and diuers wayes, vs out any labor or studye of oure selues, yea without any maner

of

of care or sorowe of our partes, when as we neither knewe nor thought that hee was present with vs, we must needes be verye obstinate, dull, and mad, if wee doe not from henceforth, in any maner of trouble or necessitye caste our sorow vpon him, and suffer him to care for vs, but wee in such case, Oh shame, beginne to doute and feare least hee hath alreadye forsaken vs, or will from henceforth giue vs ouer.

Pſal.55.22
Math.6.25,
Luke.12.22
1.Pet.5.7.

Item, if God of his naturall loue, beneficialnesse and free liberalitye geueth heere in this transitory life health, strength, richesse, wealth, frendship, power, authoritye, and honor, and

such like, euen vnto the wycked and vngodly: why shold not wee determine and conclude vppon the same, that he wyl deale and destribute a thousande tymes higher and greater benefites vn to the godly and righe kaythfull Christians, although they neyther see nor receiue those gyfts at that present instant? Besides thys, the Lorde also comforteth vs: If God take care for the soules of the ayre, & the flouers of the fielde, & prouideth norishment & clothing for them: truely he will deale as kaythfully vn vs men, whych excell manye wayes the soules of the ayre, & grasse of the field.

Luke.12.24
Math.6.28
Math.10.29

The third and laste part of this booke

Chap. xxv

¶ We muste direct our faith, hope, and confidence towards God.

Hetherto hath it bene declared, that the very righte and true helpe, succor, and comforte resteth in God thorow Christ, & for hys sake: now shall it consequentlye bee taught, how we should order & behaue our selues again wyth fayth, hope, prayer, repentance, amendment of lyfe, & patience that

that God may participate, distribute, and extende his grace and mightye mercifull hande towardes vs.

First of all, although we muste vtterly despayre of all maner of helpe, and succor of man, & can in no wise deuise, or imagyne what way, or after what sorte God will or may helpe or ayde vs: yet notwithstãding we muste vterly resist, and banish all maner of heauy, sorowfull, and desperate fantsies and imaginatiõs of the mynde, and giue no place vnto them but conceiue stedfastly this sure truste and confidence in God, that he both knoweth and will take and hit the righte

time, measure and meanes to
helpe vs, and will valiantly and
gloriously deliuer vs. Let vs
commit altogether ioyfully, &
boldly without feare vnto God
and let his mercy and gracious
goodnesse more reioyse & com-
fort vs, then all the miserye and
sorow vnder heauen, vpō earth,
or in hel, may feare vs. Yea, we
nede to care and sorowe for no-
thing so much as for thys, þ we
be not to carefull and sorowfull
for our selues as thoughe God
had geuen ouer all his care and
sorow for vs. For like as the go
uernor, father, or good man of
the house taketh al the care and
sorow vpon him selfe, howe bee

shall

shall finde, feede, and sustein his familye, and the houshold & seruaunts ought to loue theyr masters, to haue a good truste and opinion of them, and also to labor & to do such seruice, as they are appoynted unto, faythfully. Euen so all mane of care and sorowe for vs belongeth unto God, and our partes and deuty is no more, but to truste and be leeue in him, & to serue in that vocation and condition of lyfe where unto we are called and appoynted of God faythfully.

Nowe, if God be most victorious and inuinsible, & his dear beloued son also an euerlasting strength that can neuer fayle a-

gainſt the deuill and the worlde and againe, both Chriſt & God himſelfe thorow fayth are ours and dwell in vs: then is there no cauſe why the faythful Chriſten man ſhoulde feare neither hys owne feeble fleſhe and body, nor his weake and impotent age, nor yet the whole power of the deuill, though he be armed & weaponed with a thouſand thouſand crafts and ſubtelties. For if ſo be that in God be all maner of ioy, bleſſednesse, and felicitye & we thorow fayth doe preſume and finde him a gracious and merciful God vnto vs: then may we lawfully reioyce in God, euen in the middeſt of the higheſt ſor-

Ephe. 3, 17,

1, Pet. 5. 10

row

row and aduersity chaw can be.
Witnesse: There shall none bee
confounded and put to shame ỳ
hopeth in thee. Caste thy care & Psal.25,3
sorow vpon the Lord, & he shall Psal,55.22
defend and sustaine thee: What
can bee thoughte or imagined
more swete or comfortable? For
example: The heathenishe wo-
man of Cananie, all hope and
comforte in the remedie & coun-
sell of man set aparte, despyeth Math.25.22,
helpe and succor of Christ. And 26.27,
although the Lorde giueth hir
at the first a roughe and sharpe
answer, yet shee is nothing aba-
shed, nor will not so be answe-
red: Euen so hold thou on lyke-
wise vn the heathenish woman,

saying & crying with O thou son of Dauid haue mercy vpon me. And so shalt thou heare at length this comfortable gospel and absolution; Thy fayth is great, be it vnto thee as thou desirest.

S. Barnarde sheweth verye comfortablye what a fayth hee had in these godly wordes.

O Lord it is much better for me to suffer trouble, so that thou onely mayst bee by me, than to rule and liue pleasantly and coftly without thee. It is better and more pleasaunt vnto me to be in an hote burning and flaming ouen with thee, then to be in heauen without thee.

And who dyd euer truste in the Lorde, whom he at length forsake? Besides all this, almighty God commandeth that we should hope, truste, and loke

for helpe at his hande. Whyche hope bringeth with her a mitigation and easement of ꝑ smarte and sorow. I hope in the Lorde, therefore shall I not fall. Hope thou onely in God, so shalt thou be holpen. Hope is neuer confounded nor put to shame. Psa.27.14 Psa.28,7, Rom.5.5

Chap. xxvi.

¶ Of prayer in trouble and aduersitye.

The holy scripture teacheth vs, in all manner of necessityes as well bodely as ghostly, to call vpon God, and to flee vn to him. And here doth it profite very much, if one be mindfull of another in his prayer. But what should a man pray for?

The fyrst thing to be prayed for

Fyrst, and most specially for remission of his sinnes. For when we haue once obteyned of God pardon of our sinnes, then certenly shall the sickenesse aduersity or punishment eyther clearly cease, or else thorow the gracious will and goodnes of god, it shall redounde to the furtherance of our saluation.

The rule of prayer for help & deliuerance in sickenesse.

Secondarilye, wee must also pray eyther that God wil helpe and deliuer vs, not after the deuise & fansie of our own brains, but after such wise as shall seme vnto his godly wisedome: or els that he will mitigate & ease our paine and punishment that oure weakenes may not vtterly faint

and

and sincke downe to the bottom.

Like a sicke person although he dout nothing of the faithfulnesse, honestye, and tendernesse of his Phisition or Surgen towards him, yet for all that desireth him to handle his wounde and to dresse him as easelye and tenderlye as is possible for him: Euen so in like maner may we call vpon God, that if it bee not against his honor and glory, he will vouchsafe to giue some mitigation and easemente of the payne. And specially let vs desire of him to grant vs strength that we faint not, nor be ouercome with the feare or greatnesse of our sorowe or greefe,

where

whereby we might forsake him and fall into some wickednesse: but that we may rather, after the example of the holye Martyrs suffer death, and most intollerable tormentes, thē either to forsake and denye our fayth, or els to do any maner of thing against the will of God. And it is very experient for vs to pray with the lost and desperate sonne: I am no more worthye from henceforth to be called thy sonne, make mee as one of thy hyred seruauntes, I will gladly wyth all my hearte haue sorowe and trouble vpon earthe, euen as a laboring seruant, that goeth for his hire, so that thou wylt but

Luke, 15.17

suffer

suffer me to dwell and remaine in thy house for euer. But nowe how shuld we pray? S. Iames in his first chapter teacheth vs that we should pray in fayth without wauering, & nothing doubt but that God doeth mercifully heare vs. We must continually looke vpon the promise of God & haue that alwayes before our eyes: that we do not onely seeke helpe and remedy at his handes but also hope & loke surely for it, committinge both bodye and soule with a good wyll vnto him. Cal vpon me in thy neede, and I will help and deliuer thee, & so shalt thou prayse me. Lette him call vpon me, so wil I hear him

Math. 21, 27, Mar. 11. 11.

Iam. 1. 6

Psal. 50. 15.

Psal. 91. 15.

him: I am with him in his trouble, I will deliuer him out, and bring him to honor. And again

Iohn. 14, 13 Uerely, verely, I say vnto you, what soeuer you shall praye for vnto ỹ father in my name (that is to say, in the truste and confidence vppon my merits) he shal geue it vnto you. For example:

Exod, 17, 12, when Moises held vp his hands vnto God, and prayed, his enemies, the Amalechites, were ouercome. The two blinde men, which did crye after the Lorde:

Math. 9. 27 Oh seme of Dauid haue mercy vpon vs were heard. Of such like examples are the gospels ful. Item, in trouble and aduersity we ought to praise God, &

Praise and thāks geuing to God.

to giue him thankes, yf he haue not forgotten vs: but thorow his fatherly visitation calleth and draweth vs vnto him, and graciously helpeth vs to beare all maner of burdens. Euen so dyd Paule in his aduersitye prayse God the father of our Lord Iesus Christe, the father of mercy, and God of all consolation, which comforteth vs in all our trouble and afflictions. 2.Cor.1.2

CHAP. XXVIII.

Repentance and mendmente of lyfe, in trouble and aduersity is necessary.

NOw there must go with all thys repentaunce, heauinesse, and sorowe for the sinnes

siunes which we haue committed in time passe, amendment of life, the loue of God, the feare of God, all vertue & goodlinesse Manasses was sorye and penitent for his wicked lyfe and cruell tiranye: and therefore dyd god deliuer him out of ẏ handes and captiuity of Babilon, and restored him againe to his kingdom in Israell. By Jonas was it preached and proclaimed vnto the great citye of Niniuie, that God shoulde destroye and ouerthrow it within .xl. dayes. The Niniuites beleued this proclamation and preaching, and began to repent and amend theyr liues with a great &, a singular

2.Chr.33
12.13.

Ion.3.4.5

hum-

humblenesse & submission. And so god of his mercy spared thē. Now is Gods merciful hearte nothing deminished: if wee doe as the Niniuites did, hee boche can and will pardon and spare vs, as he dyd them.

Esa, 59.1
Num. 11.2.
Esay. 50.2.

CHAP. XXVIII.

¶ Christen and godly persuasions and examples out of the worde of God, to moue men vnto patience, in affliction and aduersity.

AMong all other vertuous in aduersity, patience is most necessary. Now such a patience, as to suffer all things to passe, whether they be good or bad, right or wrong, setting all on sicke and seuen, but when we

are

The true patience

are in trouble and aduersitie, & can auoid it by no lawful mean, whereas after the desire and lust of our flesh, we would murmuer forsake, and giue ouer both God and all maner of righteoulnes: then to resist and striue against oure afflictions and sorowfull thoughts, and as a man woulde say, to speare vp, and to captiuate & subdue our naturall eyes, wit, and reason, vnder, and vnto the obedience of God, yelding and submitting our selues vnto him, suffering what soeuer it bee with a good and ready wil, euen though it were most bitter and cruell death, rather chē we wold departe from the word of God:

yea, & moreouer to prayse God and to giue hym thankes, that he will vouchsafe so fatherlye to visite vs; and that he hath not forgotten vs. This is called a right Christen patience, for it is Gods precepte and commandement, that we shoulde not murmur nor grudge against hym, whenne he chastenech vs, but that we shoulde submitte oure selues most humbly vnto his holy will: and after a certeine manner to wyshe, that is to say, wyllyngly to suffer and beare such punishment & correction, whereby we remaine and continue obedient vnto his godlye righteousnesse. Murmur not, as certaine mur-

VVemust be content the will of God be don in vs.

Num,21,6
1.Cor. 10 8

mured and were destroyed of ỹ
destroyer. Wherfore we oughte
to shew patience in al thynges;
as a poynt of our deuty. And it
is a greuous sinne to murmur
and grudge againste the iudge-
ments of God, and to resist and
striue against Gods wyll. And
God doth not onely commande
patience, but also is hym selfe
patient & long suffering: whych
destroyeth not at once the whor-
monger, the extorcioner, and o-
ther such like wicked and dam-
nable people: wych a lightning
or thunderbolde, although hys
holy and straight righteousnes
requirth no lesse. Hee geueth
time and space sufficient for the

man

man to repent and to returne to grace againe. Hēce Paule saith dost thou desyise the abundant richesse of his goodnesse, hys patience and longe sufferinge? Knowest thou not that the goodnesse and gentlenesse of God calleth thee to repentance? According vnto this godlye example, though it be so that we must suffer somewhat against our wil and contrary to our mynds and affections: yet should wee not murmur and grudg, but amend our lives, and patiently looke & waite for better. And specially ẏ vnspeakable fidelitye and loue of God toward vs, ought lawfully to moue and perswade vs.

to suffer God to worke with vs euen according to his will and pleasure. For by this meanes we geue God his honor, that he doth vs no wronge nor iniury, but disposeth all things most wisely, and will direct them to a good ende. On the contrarye part, the vnpatient man murmureth & grudgeth against God, and is angry in hym: as though his iudgements & workes were not iust & righte, forasmuche as the wicked and vngodly liue in pompe, pleasure, and all dissolutenesse, and the vertuous and godly, in powerte, sorowe, and misery. He may paraduenture fansy and imagine in hymselfe, that

How the patient honoreth and the murmurer dishonoreth God.

Psal. 37. 7.

ẏ God ouerchargeth his fayth-
full children, & will suffer them
to remaine in perill, necessitye,
and danger, and will not heare
them. And thus is he so poyso-
ned with bitternesse and obsti-
naty, that he beginneth to hate
and to blaspheme God in hea-
uen, & seketh vnlawfull meanes
to helpe and remedy himselfe:
lyke as Salue did, running af- 1.Sam.28.7
ter wytches and southsayers.
Wherefore let euerye Christen
man take heede, that no such ra-
uing fiersnesse and bytternesse
come vpon him, or at least that
it remaine not long by hym: but
in such temptation let him fight
manfully, as in the face & sighte

of the heauenly capten, whych both seeth & knoweth al things & also moste faythfully receueth his souldiers, and is as it were a felow, and one amonge them, and will recompence all theyre labor & trauell a thousand folde in the lyfe euerlasting.

An example of Christ.

Moreouer wee haue an euident and perfect image and spectacle of patience in our Lorde Jesus Christ, as hee hymselfe poynteth vs vnto himselfe, saying: whosoeuer wyll folow me, let him forsake himselfe, & take his crosse vpon his backe, and folow me. When hys vnspeakable martrydome and passion began, he prayed: O Father, yf

Math. 16. 25.

it

it be possible, take this cup from me, but thy will, and not mine be don. Where did he euer once murmur or grudge, or caste out so much as one vntoward and vnpatient woorde, when hee was mocked and scorned, scourged and beaten, and moste cruellye misordered and dealt wythall? Print this well & surely in thy mynd, that he dyd pray vpon ỹ crosse for his greatest enemies, and sayd: Father forgiue them for they knowe not what they do. If he thorowe his heauenly and diuine mighte & power had rid himselfe of all hys payne, sorow and danger, and that we in our sorow, anguish, and neces-

Mat. 26. 30.
Mar. 14. 32
Luke. 22. 39.
Iohn. 18. 22
Esay. 53. 2. 3. 4, 5, 6
Luke. 23. 34.
Acts. 7. 60

tye, had not selde anye heauenly strength nor power from God: then could we not haue comforted our selues at all wyth oure sauiour Iesus Christe. But he would not put of his bitter passion thorow his almighty power, but rather ouercome it thorow weakenesse. Now then yf he, whom all angels and creatures in heauen and earthe doe behold & loke vpon, ye a whome they all must serue & feare, doeth suffer innocently vndeserued wt all patience & meekenes more then euer any christen mā was attempted with: it oughte lawfully to make euen an hearte of stone or ynon to yern and melte,

Psal. 97. 9
He. 1. 2. 3. 4. 5

and

and to take these small afflictions well deserued, most patiently and wyllingly, and to suffer and beare them most meekely. And this practise dyd the holye elect of God in the old tyme not only inculcate and teache wyth wordes, but also expresse and performe in dede. It was an heauy crosse vnto Abraham, to slay & offer vp his moste deare sonne: and yet he, wyth all patience shewed himselfe obedient vnto God therein. Gen.22.2

Examples of the holy fathers and saints in patience.

And Isaac, perceiuinge that it stode vpon his lyfe, and that he should dye, we reade not that he did resist, nor once open hys mouth against it. Gen.22.7,

Ioseph, when he was deliue-
Gen.37,28 red of his brethren vnto ẏ Hea-
then, whych were strangers vn-
to him: yet hee forgaue it hys
Gen.45.5. brethren, & did them good for it.

Exo.17.4 Moyses being reuiled of the
Israelites, as a deceiuer and a
betrayer, yet had suche compas-
sion on them, that he prayed for
them saying: O Lorde, eyther
forgiue them, or els wype mee
out of thy booke. Here he is wil
ling and readye, to take all the
Israelits sinnes & offences vpon
Rom.9,3. himselfe, that God should punish
him for them.

Dauid was faine to be a ba-
1.Sa,18.12 nished outcast a long time, & to
flee euery where from Saule:
whom

whom notwithstanding he might
once as easily haue destroyed &
killed, as he might haue eaten
a bit of breade. And after that
he was put to flight of his own
son, and yet sayd patiently: If I
find grace & fauor before God, 2.Sa.15.14
then will he restore me agayn.
But if he say, I haue no plea-
sure nor delite in thee: beholde
here I am, let him do with mee
as pleaseth him best.

Iob, the spectacle of patiẽce,
being full of sores in his bodye, Iob.1,21.
spoyled of his goods, and depri-
ued of his children, sayde thus: Iob.13.15
God gaue it, and God hath ta-
ken it againe, the name of the
Lord be praised. Furthermore

hee

he sayth: if he should kil me, yet wyll I put my trust in him.

Mathathias in ỹ verye highest perill, and danger of his body and lyfe at such time as they would haue compelled & forced him to idolatrye, made hys answer vnto the seruants and ministers of Antiochus: we will not swarue nor depart from our sayth, neither to the right hand nor to the left.

1.Mac,2.22

The Apostles did reioyse that they were worthy to bee scourged, beaten, and reuiled for the name of Jesus.

Acts.5.2

We should learn to cry with Paule: I am sure, that neither death nor lyfe, neyther heighe

Rom.8,38

nor

nor depth, nor any other creature can seperate vs from the loue of God, which is in Christ Iesus our Lord.

After the tyme of the holye Prophets and Apostles, manye thousand martyrs (among whō diuers notable matrons, chaste virgins, & other young people) did suffer moste greeuous tormentes and afflictions for the truthes sake. But nowe heere might some man obiect and say: It is no maruell that the holye saintes dyd suffer ioyfullye and boldly, for they did suffer innocentlye, vnworthely, and without deserte: but as for mee I muste needes complaine that I am a wret-

1.Mac.2.37, 2.Mac.6.10, 11.16.18,19. 20.30

wretched sinner, & that whyche I suffer, is for my deserts and sinnes, so that I suffer worthely. And therfore my crosse and affliction can in no wise be cõpared or likened vnto the crosse of the holy saints &c. Thys obiection may be answered in few words.

The holy saintes, euerye one of them, concerning thẽselues, and their owne nature, wer miserable sinners: but againe they wer holy & righteous thorowe Iesus Christe, whiche hath distributed and geuen vnto thes also thorow true fayth, his holynesse and righteousnesse.

Iob.4,17. 18.19.&c. Iob.13,19 Esay.14.32. 2.Pet,2,20 Apo.20,4

Furthermore these two ver-

tues

tures, ture, Fayth, and christen Patience, are so nigh of affinitie, and so annexed and knyt in felowship together, ꝑ alwayes the one helpeth the other.

Faith is stirred vp, exercised, put in vre and practise, and receiueth increasement and more strengthe thorowe patience in sorowe and affliction: when as we for Christes sake, doe bothe desire and also wayte for helpe and strength of God agaynste our nature, which can nothinge but doubt and despaire, and also against the weakenesse of the flesh, against the temptations of the deuill, and against ꝑ assaults of the worlde. And againe, patience

Faith helpeth to patience.

tience is expressed, proued, and made stronger thorowe true faythe. For whosoeuer knoweth and is fully perswaded that hee hath a gracious and a mercifull God, with whom, after this miserable life, hee shall liue euerlastingly: the same shall suffer all manner of trouble and aduersity patiently, Christenly, and thankfully. Againe thorowe faythe in Christ, we are set at one and reconciled with God, and assured of hys grace, mercy, and fauour for Jesus Christes sake and the merites of his passion. For example Dauid, for asmuch as he beleeued truely and stedfastly in God, spake boldlye w a courage:

Rom. 4. 20.
Gala. 4. 4
Ephe. 2. 5.

God

God is our hope and strength, a very present helpe in al the sorowes & necessities that haue assaulted vs. Therefore will we not feare, though ẏ world shuld sincke, & though the hils should be caried away in the midst of ẏ sea. &c. Yea euery christen man (if it were possible) shuld be content to lose a thousand bodyes & lyues, if it were for none other thing, but that he hath hare, tasted and beleued ẏ holy gospel. But for any man to be impatient, & so to remain it is an euidint token, ẏ the same person neuer had any true fayth: or els if he had, that it is quēched and gone againe. For impatiencie

Psal. 46, 1

leth vnto murmuring & disobedience against God, and beginneth to hate God, and to blaspheme him. Also christen prayer is a great help & furtherance to patience. For in prayer we desire the sanctification of the name of God. Now is ỳ name of God most praysed & sanctified, when we, being in ỳ highest danger & necessity doe depend & hang vpon God (therein stayth and patience) as vpon one that will dispose all things well, and to a good end. Again, in praier we desire that the kingdome of God may come vnto vs. Now, if God will confounde & destroy in vs the kingdom of the deuil,

Prayer helpeth to patience.

Math 6.10. Luke.11.2

and

and of the flesshe, or els wold vt-
terly lead and draw vs into hys
goostly and heauenly kingdome
thorow the crosse, were it not
as much as to pray against our
selues, if we shold be impacient
vnder the same? We pray lyke
wise, that Gods will be done.
Now, if it be gods will that we
should haue sorow, trouble, and
aduersity vpon earth, how dare
or can wee resiste or grudge a-
gainst his will?

CHAP. XXIX.

Examples and causes, taken out of naturall thinges and of Heathen men, whereby man maye bee moued to patience in aduersity.

IF there were no holye scrip-
ture at all, yet might a man

of his owne reason take exãple of brute beastes, of naturall thinges, as of body and soule, & the naturall partes vnto them belonging, also of heathen men Iewes, and handy crafts men, and of all maner of states and degrees of men, and likewyse of the angels, and of the Deuil: whereby they might conclude & learne, þ they ought to behaue themselues patiently, bodely & mãfully in aduersity or mis-fortune. A lambe or a sheepe is led vnto the slaughter, & neuer cryeth nor openeth the mouth, but suffereth & abideth it patiently and mekely: Euen so ought the holye electe of God, when they

Examples of brute creatures and natural things. Math. 5.

are curssed and reuiled, not to cursse or reuile again, whē they are smitten, not to smite againe but to suffer all maner of smart and pain, and not once to bleare or to open their mouths against it. Our body is but very worms meate: and if we could bestow ẏ same to ẏ honor of our redemer and sauior Christ ought we not to be glad and to reioyse if wee might so do? Like as they ẏ are sick & diseased can be cōtent to suffer & abide any of their members of their body to be cut off, & to be burnt, so that they maye be any thing releued and eased therby of their great smart and continuall payne, (which is yet

Iob.19.26

but transitory & be made whole & sound againe: Euen so ought we gladly & willingly to suffer our Lord God, & to be still and quiet, when he sendeth his aduersity, whereby we may be reuiled & discharged of eternall pain, & obteine health, blisse, & saluatiō for our soules. If thou canst cōsider ỳ order & course of nature that is naturally written in the hearte, thou shalt thereby learne & conclude ỳ a man ought to be so strong and stedfast, ỳ he shold not be moued by anye smarte, pain, or other temptation, to doe any thing that is vnsetting or against honesty. And out of this honesty, wrought and plāted in

na-

ture, spyong the learning & examples of the wise and notable heathen men, which we cal philosophers: Among whom thys was a common prouerbe and sence, Beare & Forbeare. The first word wherof, teacheth vs ẏ we should suffer the crosse patiently, & to be still and meeke when we are visited therewyth And the second signifieth ẏ wee should hate, flee, & auoide al maner of exãples, words or deedes ẏ might giue any maner of occasion to any euill. Aristotle in his booke of maners teacheth ẏ felicity & blessednesse consisteth not specially in healthe of body, in aboundance of goodes, or in

Examples of the heathen.

Beare.

Forbeare.

worldly honor, dignitie, & estimation, but rather in ỹ exercise and practise of vertue. Out of ỹ which it foloweth that a man ỹ is vertuous, maye bee blessed, though he haue neuer so muche trouble or aduersity. And he reckeneth and taketh trouble and aduersitye for the very matter & occasiõ, wherby vertue is most stirred vp & exercised, & wherin it doth most shine & apeare. And the same Aristotle also compareth an honest & vertuous man vnto a good capten. For lyke as a good capten leadeth and ordereth his hoste, according as the occasion requireth: Euen so a vertuous mã behaueth himselfe pa-

patiently and well in aduersity, and maketh the best of it. The Stiokes did teach plainly, ẏ it was not to be reckened an euill thing for vs to liue in pouertye, sicknesse, and misery: but thys onely to be euill, to forsake vertue, & shewe any poynt of dishonesty. Cicero, one of the moste notable and excellent Romans wryteth thus: remember & perswade this wͭ thy self, ẏ besides sin and dishonesty, nothing can happen to a man, whereat hee ought to be astonied or abashed And according to this example did one heathen mā oft comfort another, by all maner of circumstances of things, as these folo-

wing

wing to other: It beseemeth not a man to wepe and waile like a child or a woman. And Seneca writeth thus: it is easier to subdue and ouercome an whole nation then one onely man. Item thou art no more a childe of a pere, but thou hast age & yeeres and therefore more is required of thee then of a childe. Thou hast bin brought vp and instruct from thy youth in godly wisedome and knowledge: the same must thou now practise & shewe forthe. Before this tyme thou couldest comfort and geue good counsell vnto other: do not therfore now like the euil philitions which boast and pretend ỹ they

can

can help other men, and can not helpe themselues. Before thys time hetherto thou hast shewed and behaued thy setfe manfully: therefore be nowe like vnto thy selfe, and goe not backward. It wer an vnseming thing to war from day to day worse, & weaker, and such like. Although this doctrine of the heathen men in this and such other poynts is to be commended, yet the storyes do make mention of manye vnseemely acts ẏ they did. As this ẏ Coriolanus for desire of reuengeance, dyd war against his owne naturall coũtry. Also Cato and Antionius for sorow and heauinesse, did kil and murther them-

themselues. But the very reson of man can discerne and iudge that such things are against nature, and against all vertue and honesty. But the very right and the most notable Heathen men haue commended and set forth patience not onely with words, but also haue shewed the same in example and deede. Among the Grecians Aristides, an excellent vertuous man, being banished out of his countrye, did take and suffer his misery very manfully and patiently. Among the Romaines, Camillus and Actylius Regulus wer highlye commended & prayses for theyr excellent patience & stoutnesse,

which

which they shewed in adversi-
ty. Scipio could haue defended
and reuenged himselfe of the se-
ditious rebellion with force and
strõg hand. But of an excellent
princely hearte, he went out of
the sighte of his ennemies for a
time, and suffered much trouble
and iniury of them, for the pro-
fite of his land: least he shoulde
giue them occasion to more bit-
ternesse and fiersenesse. Yea,
we reade of certain women, as
of Cornelia, which in affliction
and aduersity, did shewe manly
hearts and great stoutnes. But
wee muste alwayes marke the
righte difference beweene the
heathenishe and the Christen

patience. As Socrates in hys aduersitye, did wonder at the vnrighteousnes of men, and thought ẏ it was but a chaunce and fortune, that he was afflicted. But Dauid knewe and confessed, that hys visitation and affliction came from God. Socrates, forasmuche as he suffereth innocently and without a cause, he can not finde by hys reason, that we should wish and desire punishment and affliction. But Dauid (after a certain maner) wysheth and desireth the crosse: for he knoweth that it is Gods will to testifie, and to open manifestlye thorowe the crosse and aduersity, his wrath

2.Sa.24.10.
1.Chr.12.17
2.Sa.24.14.

and

and displeasure againste sinne. Socrates in his manlye sufferance and patience, neither deserueth, nor loketh for any helpe, comforte or mitigation of the affliction from God. Yea, the notable Cato, hearing ỳ Pompeius being a good man, was ouercome and subdued of Julius, which was a wicked man, began to doubt and to despaire. But Dauid in his patience & obedience calleth vpon god for helpe and deliuerance, and is certen & sure that the almighty Lord doth assist him for the holy & blessed seedes sake, wherof ỳ Heathen haue no knowledge nor vnderstanding, Thus by

Psal. 5. 2.

Gen. 3. 15

com-

comparing the one to the other we shall find and perceiue that the doctrine of the Gospell is more pleasant and acceptable, & moueth vs vnto more thankfulnesse towards the Gospell of Iesus Christ: therowe whome, and by whose meanes wee obtaine an whole and a perfecte comfort. Nowe from the olde Ethnikes and Heathen men, let vs descend and come to the Turkes, Iewes, and to other degrees of men. Many a Turke and Iew would suffer himselfe to bee martyred and tormented most cruelly, rather then he wold deny or forsake Mahomets religion, and hys peruerse and naugh-

naughty fayth. And why should not a Christian chē muche more be content to suffer stoutlye, yf nede should require, for ẏ Christen religion and faythes sake?

A marchant man maketh far viages and great iourneies: and ventureth body and goods, and nothing is to harde and sowe for him, oncly for worldlye and transitory gaine and luker. And yet his hope is vncerten whether his chance shall be good or euill. And though he happeneth neuer so well, yet he brigeth home nothing but fraile & transitory goods, which shall haue an end. Now al we haue a long viage to make also, euen from

earth to heauen. And shold not we be as well content, as ꝓmpt glad, and willing to suffer all maner of perils and daungers, that may happen by the way, seeing that we haue an infallible and sure hope of eternal and euerlasting richesse for Iesus Christes sake?

A wayfaring man, that goeth from home, although he passeth many pleasant houses and goodly meades: yet minending altogether homeward againe, all such thinges doe nothing tempte nor greeue hym. Euen so when soeuer wee haue not all our pleasure and delight heere, let vs stablishe our comfort,

fort, and delite our selues wyth our countrye and habitation in heauen. 2.Cor.5.1.2. Phil.3.20.21

When a man of an high and noble birth is contemned and misshandled in a strange lande where he is not knowne, it greueth him nothing so muche, as if the like shoulde happen vnto him at home in his owne naturall country. Now is our naturall countreie in heauen: vpon earth wee are straungers and pilgrimes. Therefore we ought the rather to suffer all thinges patiently heere, onely ꝑ we may haue rest among ꝑ inhabitants in our right eternall lande and country. Heb.13.14 1.Pet.1.3.4 Phil.3.20.21

A man of warre preparing himselfe vñ all maner of things apertayning to warfar, though his enemy be neuer so stronge: yet he forgetteth all feare, and neuer once thinketh vppon the strokes and wounds, but onely vpon the victory and triumph and goeth his way and fighteth manfully lyke a Gyant against his ennemyes, only for worldly glory and luker: whych thing may redound to the great slander and shame of Chrisien people, if they for the honor, glory, and pleasure of God, should not as promptly, wyllingly, & manfully fight agaynst theyr ghostly enemies for higher & greater

ter tryumpth, lukers, and com-
modity.

A plowman or an husbandman goeth to the field, dongeth ploweth, soweth, and harrowe-eth his ground, and hath much sorow therewith, and wayteth for fruite and profit thereof. By the same example doth the holy Apostle S. Iames moue and exhort vs to patience. Iam. 5. 7

Turn a fowle couered stone how thou wilt, it wil alwaies stand vpright. Euen so howsoeuer a right Christian be tempted and assaulted, he wyll euer notwithstanding remayne vpright.

When a man playeth at the

tables, he can not alwayes cast that he woulde haue, but whatsoeuer he hath caste, he muste make ꝑ best of it. To this game doth Plato likeu our lyfe.

Wherein happen many things contrary to our wil, which we must take and turne all to the best, and neuer despaire.

When a little childe that can scarsely goe, chaunseth to stumble vpō a stone, he falleth down by and by in the same place, and there lyeth stil, weping and crying till some body take him vp. But people of reason and vnderstanding, must not doe lyke children: but must vse and endeuor themselues, what sickneſſe

or inconuenience so euer happen, by and by (so far as is possible) to heale, ease & remedy it.

A vertuous chylde wyll not forsake his father in his neede or trouble, nor an honest wyfe her husband, and spouse, nor yet a faithfull seruant his mayster And why then should we forsake God our father, or Christe oure spouse and heauenly Lorde and maister, in trouble & aduersity? Such as are mony marchants ambitious and vaine glorious, fornicators, whoremongers, & murtherers, are neyther for shame, nor for any thinge els, spare no labor or trauell, so that they may bring to passe theyre Eccl. 3. 17.

ked lust and desire, and yet ofte tymes they misse also. And why then should not a righte godlye man be constant, painfull, and patient in honest & good things as S. Barnard wryteth verye well, saying: What a faintnes sleggishnesse, and dulnesse is this that suche as are wicked & vngodly should be more feruent to wickednesse and abhominacion, then we should be to honestie and goodnesse? Yea, they shoulde run more swiftlye to the deuill & to death, then we sholde to God & to life. Furthermore thy fearfulnesse and impatiencye is a great pleasure & comfort to thy foes, & a great heauinesse

uineſſe and diſcomforte to thy
frendes. For doubtleſſe al that
wiſhe thee good, doe reioyſe in
thy ſtrength and conſtantneſſe.
Thinke alſo that thou fightest
in the preſence of the holye An-
gels, whych by the prouiſion &
appoyntment of God do dwell
wyth thee, and moue and exhort
thee to ſtedfaſtneſſe. And they
reioyce, when thou continuest
ſtedfaſt in goodneſſe: And a-
gaine, wee ſhoulde to the vtter-
moſt of our power flee and ab
horre all ſuch thinges as myghte
delice and reioiſe the deuil. For
he is the deadly archenemye of
God, and of all mankind. Now
this is the very purpoſe of hys

X

1. Cor. 4. 7.

1. Pet. 5. 8.

temp-

temptations and suggestions, and all that he seeketh, that we when we are poore, shuld steale, and when we are sicke, that we should murmure against God: and in warre, affliction and aduersitye, that we should forsake our Christen fayth and religiō. Constantnesse, faithfulnes, and stedfastnesse towarde God and the christen church, doth greue & displease him. Therefore we to reioyse the Angels and to greue the deuill, oughte the rather to be constant and patience in the midst of all aduersitye.

Chap. xxx.

By what meanes patience maye bee obteyned and gotten. And once had, how it may be kept and increased?

No.

Notwithstanding that we knowe and perceiue ꝑ patience is so profitable & frute full a thing vnto vs: yet we fele in our flesh a certain misliking and grudge towarde the crosse. Who can be content and glad to see himselfe depryued of hys life, honor, estimation, goodes, children or wyfe? The remembraunce of the pleasure and prosperity ꝑ we haue had in tymes past doth so greeue vs, that wt Lothes wife we sighe and loke back after Sodoma. And wych the children of Israell, we luste after the flesshpottes in Egipt. And like weakenesse do we also find in the noble king and pro-

Gen. 19.26

Exo. 16.3.

pher

Pſa.77.3, phet Dauid, as hee hym ſelfe ſayth: Many ſay vnto my ſoule he hath no God, my ſoule wold receiue no comforte, my ſpyrite is waxen weak and feble. Item our ſauioure Jeſus Chriſte in his innocent flesshe, did shewe & declare the fearefulneſſe and anguiſh of the flesshe, when as hee kneeling vpon the mount Olinet conſidering his paſſion and martyrdome, that was cõmyng and at hand: and ſwet for ſorow and anguiſhe, ſo that the dropps of his ſweate gushed vppon the earth lyke dropps of blood, & hee prayed vnto his father, that if it were his wyl, that cup might be taken from him. In like ma-

Luke.22.44.

ner, being vpon the crosse, hee layde: My God, my God, why hast thou forsaken me, how lõg wilt thou thus deale wyth me. But it is not to bee vnderstanded, as though Christ did doute of his fathers fauor and grace: but the weakenesse of his flesshe could haue ben content to haue suffered no more. Now like as the spirite far passeth and ouerrommeth the flesshe in Christe Euen so must it doe in vs also, that we haue more respecte vnto God, and vnto the life euerlasting, then vnto thys worme eaten flesshe. And therefore now wyll we declare by moste sure, and infallible reasons, by what meanes

Psa. 22. 1. Math. 27. 46.

Math. 26. 41. Mar. 14. 38 Luke. 22. 42. Gal. 5. 16. 17.

meanes and wayes a man may maister and ouercome his flesh in the time of the crosse and affliction: and so shewe & declare true & perfect patience. Which vertue (like as all other) hathe her first beginning and increase of the grace, power, and spirite of God, without whom we can woorke nothinge that good is, neither yet resist nor ouercome any euill. It is written: the victory consisteth not in the multi-

1.Mac.3.19. tude of men, but the power and strength commeth from heauē. Item: I am able to do al thīgs

Phil.4.13. thorowe him, that maketh mee mighty, which is christ. Wherfore, although my fleshly reason sug-

sinketh, wauereth, and sayleth neuer so much: yet dothe God continually preserue & vpholde my sperit that it doe not vtterly faint, but continue prompt and willing til such time, as it may be deliuered & eased. But nowe how shold we order and behaue our selues that God may grant vs his strengthe, and true patience and boldnesse? Forsothe thorowe fayth, hope, praier, loue truth, faithfulnesse, vertue and godlinesse we may obteine it of God. First we must furnishe & comfort our hearts and mindes with faith towarde God. For whosoeuer doth knowe perfitly and is certain that God, which

is

is the Lord of all haps and mis-haps, of prosperitye and aduersitye, is pacified and reconciled with him, and that bee for that cause can not be depriued of eternall saluation: the same shall be able to contemne and to despise all worldlye honor, pompe, & lustes. And againe there can be no payne so bitter, sharpe, and greeuous vnto him, þ can bring him out of patience. In oure Christen fayth we confesse and beleue an holy vniuersal church and that we haue felowship and praticipation with all Saintes and elect of God: and also wee confesse and beleeue remission of sinnes, resurrection of the

Faith vvorketh patiẽce

flesh,

Like as the moths do hurt the garments, & wormes the wood: Euen so doth sorowe and heauinesse hurt the hearte of man. When a childe, being corrected and punished of his father, sufferech it patiently, hys father hath the more pitie vpon hym, and holdeth his hand, & ceaseth the sourebut if the childe shewe himselfe froward, cry any thing loude of murmure and grudge a gainst him, then is the father þ more angry & fearse ouer hym, & beateth him the more sharpely: Euen so the heauenly father punisheth the patient man more easely, & healeth him the soner: but toward them that murmur

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againſt him, but he ſhewed him ſelfe ſharpe and fearle. The patient man Iob obteined hys goods double againe, and was plentifully recompenſed of the Lord euē here in thys life. The faythfull haue experience and proofe in very deede, ỹ it is good for them to be patient, & to ſuffer the Lord to worke his wyll And againe, many by reaſon of their impatience and murmuring, do loſe that thig that they ſhould elſe haue enioyed. Sufferance and patience is a token of wiſedome, vnmeaſurable heuineſſe is a token of folilhnes, when we weepe and complaine like children, ſaying: I woulde

neuer

neuer haue thought, I wold neuer haue beleeued that it should haue come thus & thus to passe and such lyke. Item, impatiency intangleth and inuareth the mind, and maketh a man some time dull, and at his wits ende. When a man submitteth & geueth ouer himselfe humbly vnto the will of God: although hys aduersity can not be remedied, yet it shall be the easier & lyghter vnto him. Yea there is nothing so bitter, sower, harde or terrible to a man, but by thys meanes shal be eali, swete, light and vnto him comfortable. And againe, so long as a man doeth not vtterly giue ouer, and yelde

himselfe to the good wil of god, and wil not suffer him to worke his pleasure wyth hym, content whatsoeuer he sendeth: his grefe is the worsse, and the more sharper is his payne, his minde neuer ceaseth gnawing and fretting, & of one sorow he maketh three or foure. Like as the byrd that is caught wyth ẏ lime rod, the more it striueth to deliuer it selfe, the more doe the fethers cleaue and hang to the lyme: & as in like maner, the more the fish that is caughte in the nette, seeketh to come out, the more it windeth it selfe in: and as he ẏ is bound with chains or fetters of yron, the more he strayeth abroade,

aboade, the more harm he doth to himselfe: Euen so such as are froward & vnpatient in aduersity do increase their sorow, and hurt themselues the more. He þ hath an heauy burden vpon his backe, the more he shutteth and moueth the same, the more doth it greeue him: Euen so þ more froward and vnpatient a mã is vnder the crosse, the more greeuous & painfull is it vnto hym. It is not vnwisely spoken of þ Heathen man Plinie, whyche sayth.

A good heart in aduersitye. Taketh away the halfe of his misery.

And it is a common prouerbe of the heathen men: The feare

of

of aduersity and payne, before it cõmeth, is worse then the pain it selfe, when it is come. Al maner of punishments and aduersity, which according to the merite and desert of man, should bee vnto him a tast and beginninge of euerlasting payne and damnation, the patient man taketh and vseth for an occasion to exercise therby all kinds of vertue whereby the spirituall giftes of grace doe ware & encrease more and more. For they that are patient do keepe the true faith toward God, cry & call vpon God thorow feruent prayer, honor, laude, and prayse God, not only for that he ruleth and disposeth

all

all thing, but also ꝓ he bringeth all things to a good ende & successe, and that he will so continually do. And thus thorow patience, is patience increased. And contrariwise the vnpatient man decayeth dayly in all kindes of vertues, and is dayly more and more spoyled and depriued of al goodnes. For whosoeuer is content, & can suffer himselfe to bee prouoked of the deuill & of the flesh, & giueth place vnto them, the same forsaketh faith, praier, and obedience toward God, and suffereth them to depart, and so is vnthankfull to his true and faithfull God: whom he cannot be content to suffer, & to com-

mit hīself vnto him for a while, that he may the more defende & preserue him afterwarde. He thinketh that God doth not regard him, and that it is in vaine to trust and waite for help, comfort, and deliuerāce of God. He imagineth with himself nothing else, but þ God is vtterly wroth & displeased with him. And can find in his hearte to curse and to blaspheme God, as thoughe he were a cruel, vnmerciful, and an vnrighteous God, shewing more loue and fauor, and doing more good to the wicked then to the godly. And by this occasion he seeketh for ayd, help and comfort of creatures, & maketh

bowes vnto sainctes, and to pil-
grimages: that is to say, to the
people of idolatrye & of false gods,
and maketh wicked couenants,
agreements & promises against
God. Some for feare do forsake
and deny the Christen faith, &
receiue the wicked popish reli-
gion cõsenting to manifest ido
latrye, and make God a lyar, as
that he could not or would not
helpe any more in this or that
thing, according to his manifold
promises in the olde and newe
testament. Furthermore, vnquie-
tnesse is augmented & encrea-
sed thorow impatience, so that
a man that is vnpatient, is euer
y day more sorowfull & despe-

rate then other, flyeth where he
should stedfastly continue, and
findeth neither reste, ease, nor
quietnesse in his heart. And ma
ny one bicause he wyl not suffer
and abide powerty, & other lyke
extreeme necessitye, falleth to
naughtinesse, murther, whore-
dome, lying, stealing, extortion,
riot, cutting of purses, & to such
other detestable abhominati-
ons. Item they that bee vnpati-
ent do envy & disdaine at other
mens wealth and prosperitye:
for they imagine that to bee the
cause of their crosse and sorowe
and they fret againste it, envy-
ing, disdaining and hating oft
times the innocent without any
cause,

raue, yea they rage and raue running headlong to reuenge themselues. By the reson wherof, oft times (as manye storyes do testifie) contention, hatred warre, byrore, shedding of blud, decaye, and destruction of the churche, of religion, and of the common wealth, haue risen: as Coriolanus, to reuenge himself as an enemye, did procure war against his owne natural country. Besides this, it is an high honor and cõmendation before men, before the angels, before the holy saintes, and also before God himselfe, when a man sheweth patience, boldnesse and strength in aduersitye. And a

gaine

gain, whē a man behaueth hym-
selfe vnsemely, vnpatiently and
desperately, it is a shame and a
dishonor for hym both before all
creatures, & also before the cre-
ator hymselfe. For it is no high
nor hard thing for a mā to shew
a bolde and a strong heart, and
to be content with Gods wor-
king, when all thinges happen
prosperously, and according to
his mind: but this is a vertue &
a poynte of cunning, when a
mans mynde is not moued nor
broken in aduersitye and mis-
fortune. Like as in a schole of de-
fence, he, that hath shewed the
most manly touch, & hath won
the victory, hath the greater cō
men-

mendable and a greater honor
to ouercome and to subdue oure
spirituall enemies, and to haue
the victory against the assaults
of the flesh & the deuill. He that
forsaketh his bodely maister wi-
out a iust cause, is taken before
the world for a ma that lacketh
faith, truth, and honestie: and
shoulde it not then be a gre ater
poynt of dishonestye and of vn-
faithfulnesse, in the time of af-
fliction vnder the crosse to for-
sake Christ and his worde, and
shoulde impatience es worke
and to be against the same? He
that subdueth the temptations
of the mind, is to be preferred,
& more to be commended, then
he

he that hath beseged and ouer-
come a strog city. For ẏ which
cause, as well among the Chri-
stians as amonge the heathen,
diuers notable persons haue
gotten high commendation and
prayse for theyr trustinesse fide-
lyty, and excellent constancye,
which they haue shewed at an
hazard, and at the time of nede.
And specially, the exãple of oure
sauior Iesus Christ is to be con
sidered, whereof Paule maketh
mention, saying: If Chryste af-
ter his affliction and obedience
euen vnto death, was exalted to
high honor and glory: it shalbe
a furtherance likewise vnto vs
to great honor, if wee take oure
crosse

crosse dayly vppon vs, and fo-
low him boldly & manly. Ocpe-
rience teacheth also when a
man will shifte away the crosse
from him by vnlawful meanes,
oft tymes he is compelled and
driuē by force to suffer as much
or more wyth shame and disho-
nesty. Judith sayth: they ẏ haue
not taken their crosse & temp-
tation in the feare of God, but
thorowe murmuring and grud-
ging against God, haue shew-
ed themselues, vnpatient, they
were destroyed and murthered
of serpents. Item, whether a
man do suffer worthelye or in-
nocently, if he continue in mur-
muring, and is vnpatient, it ser-
neth

Judith, 8

Patience is profitable for the lengthening of a mans life.

ueth to his eternall damnation.
Sem again, whether a man suf-
fer iustly or innocentlye, if he
take it patiently as he ought to
do, it will be profitable vnto hi,
and a furtheranc to euerlasting
lyte. And all the sorowes and
paynes vpon earth, in respecte
of the blisse and saluation that
is prepared for vs is but the bi-
ting of a gnat or a flea, whyche
is easie to ouercome. When
men in warfare lying in campe
will play the sluggards, and be
slouthfull, and not resist the ene-
mies stoutly & manfully: theyr
frends are destroyed, their hou-
ses spoyled, theyr vilages set on
fire, theyr deare frends & neigh-
bors

boys murthered and slaine, and their wiues and daughters defiled and rauished, and all goeth to hauock, and is full of misery. Euen so in ỹ spiritual warfare and fielde, yf we yeelde vnto the flesh and the deuil, & resist them not manfully & constantly, wee cast our selues into perpetuall danger, misery and vnquietnes. But if we fighte against ỹ goastly enemies stoutly & patientlye we may the soner attain to perpetuall rest and quietnesse. Hee ỹ is sicke, yf he will not receiue the medicine because it is bitter and sower, it is no maruell nor wonder if the same man perish in his sickenesse & disease:

but if he woulde suffer himselfe to be handled after the mynde & counsel of the Phisition, hee might ouercome the smart, and haue good hope to bee restored to his health againe: Euen so al right and faithfull Christians ỳ are patient in aduersitye, maye conceiue a muche more stedfast and sure hope that they shall attain to euerlasting rest of bodye and soule. Where as contrarywise they, which remaine and continue in their frowardnesse and impatience agaynste God the heauenly Phisition, must smart for it euerlastingly, both in body and soule. Scripture to confirme and prooue this haue we:

we: Happy is the mā which suf
fereth in temptation: for after
þ he is proued, he shall receiue
the crowne of lyfe. But no man
may gather or conclude vppon
this, that wee merite or deserue
eternall saluation for our pati-
ence, which thing onely Christe
alone hath done. Last of all, pa-
tience is profitable, & bringeth
singular commodity, not onelye
to him that hath the same ver-
tue, but also to other. For when
another perceiueth thee to bee
constant in the truth, he taketh
occasion to exercise like pati-
ence and stedfastnes. It is ma-
nifest by diuers credible sto-
ryes, when as the Christians

haue

haue dyed bodely for the Chri-
sten faithes sake, that certen of
the persecutors haue wondered
to lose thereat, that they, by
that and no other occasion, were
conuerted to the faith of Christ.
Item, patience and stedfastnes
haue wrought quietnesse in co-
mon wealthes, in the church, in
many nations, cities & townes.
Scipio a noble ruler chose ra-
ther to leaue Rome, the to sub-
due and oppresse his ennemies
with force of armes: the do-
ing wherof turned to the singu-
lar commodity of the whole
common wealth. And contrary-
wise, a bitter, cruell and impati-
ent minde hyndreth, worketh

and

and occasioneth infinite harme and destruction. Also therfore our impatientnesse in aduersitie we giue occasion to them that be weake in the fayth, to doubte whether our faithe bee the true fayth or no: when we confesse of God that hee is oure comforte, bothe in thys worlde and in the worlde to come, and yet shewe oure selues so desperate in aduersitye, as though God had vtterly forsaken vs. Wherfore we ought to prepare our selues for all aduersitie in tyme of prosperitye, and not so hang vpon transitorye thinges, that when neede shall require, we may bee content to forgo them, and con-

tinue stedfast in the true fayth, wherein whosoeuer shall continue vnto the end, shalbe saued.

FINIS.

Imprinted at London by Hugh Singleton, dwellyng in Creede Lane, at the signe of the golden Tunne neere vnto Ludgate.

Cum priuilegio.

A

Spiritual And most Precious Pearle

ching al men to came & embrace the crosse as a most sure necessary thing vnto their own comfort is to be taken solemly and how both console us and in all maner of affliction unsought: and againe, how they shoulde behaue themselves therein, according to the word of God.

Written for thy content by a learned Preacher, o TVO VVERMVLIBRVM

And translated into English by M. MILES COVERDALE.

Math. 10.

He that taketh not his crosse & followeth me, is not meet to go with me

38.

[?1579]

Pearle, now brought to that brightneſſe that it had, when it firſt came oute Imprinted by me. And vſe it to thy comfort in all thy diſtreſſes. And for the comforte that thou ſhalt finde therein, geue God the whole prayſe. Farewell.

Quod Hugh Singleton.

EDWARDE by the grace of God Duke of Somerset, Vnkle to King Edwarde the sixte hys excellent Maiestie, & to the Christian Reader, gretting.

IF they be worthy prayse, who for a zeale and desire that they haue to do their neighbors good, do vvrite and put in Print such thinges, as by experience they haue proued, or by heare say of graue & trusty men they haue learned, or by reading of good and ancient authors, they haue vnderstanded to bee a salue or medicine to a mans bodye, or to a part or member of the same: hovv muche more deserue they thanke and prayse that teach vs a true comfort, salue and medicine of the soule, spirite and minde? The which spirite and minde, the more precious it is then

then the body the more dangerous be his sores and sickneſſe, and the more thanke vvorth the cure thereof. For a vvel quieted mynde to a troubled bodye, yet maketh quietneſſe. And ſickneſſe of body or loſſe of goods is not much painfull to him that eſtemeth it not, or take it patientlye. But an vnquiet minde, yea to a moſte whole body, maketh health, vnpleaſant, and death to be wished. And an vnſaſiable mynde, vvith deſire of more, maketh rycheſſe pouertye, and health a ſickneſſe, ſtrength an infirmitye, beauty a deformetye, and welth beggerye. vvhen by comparing his felicity vvyth a better, it leeſeth the grace and ioy of that it hath, and feeleth the ſmart of that it hath not. Nowe then ſith to amend thys in welth and to take avvay ſorrovve and greeſe euen thence, where in very deede is no apparant cauſe of greeſe, through our vveakeneſſe is no leſſe then the vvorke of a very great maſter of phiſik, and deſerueth much commendation. VVhat is he worthy of, that eaſe true greeſe in deede, and make health vvhere a verye ſore reſteth? I meane that can eaſe a man ſet in affliction take away greeſe from him that is perſecuted, loſe the priſonar yet in bondes, remoue aduerſity in aduerſitye, or make greeuous ſickneſſe not to be felt, and extreme beg-

gery

stancy, to gentelnesse, to sobernesse and temperancie, and to all manner of vertues, and am the occasion of exceding much good, as well transitory as eternall, in this worlde as in the worlde to come. By affliction & trouble will God proue and assay, marke and spye, how deepe thy hart hath entred with God, howe much thy fayth is able to suffer and to beare, whither thou canst forsake both thy selfe and all other creatures in the worlde for hys sake. In summe to be shorte, he wyl try how thou wylt behaue thy selfe, when he taketh vtterly from thee, and oute of thy sighte that, wherein thou

Mat.10.22
Mar.8.34
Luke.9.23.
Iohn.12.29.

most

moſt delightefl, and haſte anye pleaſure vpon earth. God knoweth well inough before, howe thou wylt take it, and behaue thy ſelfe: but he wyll ſhewe and declare to thy ſelfe and to other alſo, what is in thee. For ofte times people doe ſo extol a man and make ſuch boſt of him, to be the wyſeſt, moſt circumſpect, manly & honeſt man in a countrye &c. but whan the tyme of trial commeth, there appeareth no ſuche thynge in him, as was thought and looked for. A man can not learne to knowe a luſty and a ſtoute man of warr in the time of peace, but beſt of all in the time of warr, when the cru-

ell

ell and fierce ennemies doe in
uade and assaulte hys captayn
When a great tempest aryseth
in the sea, then doth it appear
whether the shipmaysster be cu
ning in ruling the sterne or no.
Againe, those are the most ho
nest and moste chast matrones
which being sore tempted, a
saulted, and prouoked vnto wi
kednesse, do neuertheless keep
theyr spouse fayth toward ther
hus-bandes vndefyled. Euen
can no man knowe nor proou
perfectly, howe the Chrysti
church keepeth her spouse, faith
and fidelitie towards her spou
and bridegrome Iesus Chryst
vntill suche tyme as Antichri

assaulteth and temteth her with false doctrine, tirranny, and persecution. Such trees, as haue strong and deepe rootes, and sufficient naturall sap, can no violent heate of the sunne hurt nor harme. But suche as are felled and cutte downe are sone dryed vp wyth the heate of the sonne, like as the grasse also that is mowne downe doeth soone wyther. Euen so likewise suche faythfull persons as are rooted in Christ Iesu, can not troubles nor afflictions hurte, they grow and waxe greene notwithstanding: but the vnfaythfull do betray themselues, & shew what they are, assone as they see any heat

heate of trouble or persecution
comming. With our fraple and
bothe the stalkes and eares of
the corne beaten, and also the
corne it selfe thrashed and pur-
ged out. Euen so with one ma-
ner of trouble and affliction are
the faythfull purged and prow-
ked to praye vnto God, and to
laude and magnify him, and the
vnfaythfull also to murmur and
curse: and so are they both tri-
ed, proued & known. When the
corne is thrashed, the kernell be-
eth mixed amonge the chaffe, &
afterwarde are they dissceuered
a sunder with the fanne, or wan-
dle. Euen so the people in the
church doe firste heare the pre-
chyng

By affliction & trouble is the godly knowen frō the vvicked.

preaching of Gods word. Now some stumble, repine, and are offended at it, and other are not offended, and yet they dwell together, one wyth another: but when they are fanned or winded, and when the wynd of trouble & affliction beginneth once a little to blowe, then is it easye to sunder and to knowe the one from the other, the faythfull frō the vnfaythful.

Art thou pure corne? What needest thou then to feare, eyther the flaile or the wynde? In the threshing and in the winde thou shalt be deliuered & sondered from the chaffe, and shalt be made more pure then thou

waſt before. Let them feare
are chaffe, which are not abl
to abide the wynde, but muſt
blowen away and ſo caſt out
euer.

A rotten and an olde weak
houſe ſtandeth a whyle for
time: but aſſoone as a wynd
commeth & bloweth, it apa-
reth vnto all men how feble
foundation and ſtaye of it was
Euen ſo are there ſuch Chriſti
men wythout grounde or fou
tion, which as lōg as all thing
go wel and proſper with them
they are good Chriſtians: bu
in the time of trouble and pe
ſecution, theyr diſſimulation
knowen, and breaketh out.

Diſſimulation is known in time of trouble.

As

As golde is tryed in the ouen wherein it is molten, eueu so hath God tried & purged them. Now, if thou be golde, what needest thou to feare the fyre which doeth more profite, then hinder or hurt thee?

VVisd. 3. 6. In mans misery appeareth Gods mercy.

To thys purpose doeth thys true prouerbe serue: In neede doeth a man trye, whych be his friendes.

In neede & necessity a frend is knowen trulye.

Example: almighteye God did tempt and proue Abraham and bad hym offer vp and kyll his only son. Then was Abrahã in great distresse, perplexitye and heauinesse, hee had rather haue lost all his goods and possessions, and al that euer he had

Gen. 22. 2

vpon earth, then that he should so slay his deare sonne. But ye though it were against nature, and an vntollerable thing, yet he caryed his sonne forth three days iorney, to kill him wyth his owne handes: he ouercame his flesh by fayth, and would be obedient vnto God. Then sayde God vnto him nowe I knowe thou fearest God, and haste not spared thy onely deare sonne for my sake.

The example of Abraham is a doctrine for vs.

Gen. 22. 12

And Moyses sayth: remember all the wayes thorowe the whych the Lord thy God hath led and guided thee these forty yeares in the wyldernesse, because he would chasten & prove

Deut. 8. 2. The feare of God is in that man that is wholy bent to do his will

thee

thee, that it myght appeare, and bee knowne what was wythin thy hart, whither thou wouldest keepe his commaundementes or no.

Set Pharao and Dauid together, the one agaynste the other, two notable kinges. Pharao perseuereth and continueth obstinatly, stubbornly and perseuerstye in hys wycked purpose notwythstandyng the manifold plages that did fall and lighten vpon him. Contrariwyse howe sone did Dauid geue ouer, and breake out with all meekenesse submission, patience, and acknowledging of hys whordom, when as he fled from Absalon,

Exod.7.3. Exo.8.32. Exo.9.1

2.Sa.16.20

Shimei rebuking and reuilin
him moſt shamefully.

Iob.2.7. Iob was stricken wyth man
greeuous sores, that there wa
nothing sound or whole in him
from the soule of his foote to th
top of his head: not that he ha
deserued such heauy punishme
more then other men, but tha
God woulde declare to all th
worlde, his patience and fayt
fulnesse. But his wyfe did the
shew her weake fayth and co
Math.26 rupte nature.
70.71.72.
Mark.14.68. Who was more faythful an
70.71. more feruent then Peter? An
Luke.22.57 yet he denied and forsoke Chri
50.60. before a simple woman. Wh
Iohn.18. ought not therfore to feare hi
25.27 sin

selfe, except he hath before in ỳ triall bene founde faythfull, sted fast and constant.

To be fayth ful is the onely gyfte of God.

In like manner dayly experience teacheth vs to knowe the faythfull and vnfaythfull a sonder in persecution and affliction. There are some that cleaue to the gospell for a tyme: but whan they see they can not attain that they sought and loked for, then they forsake it, and fall from it agayne, yea, and in the time of temptation they fall to blaspheming of the holye Gospel. But the godly, which haue it fired in their hartes, stande stedfastly by God bothe in lyfe and deathe.

Math. 13. 21, Mat. 4. 17 Luke. 8. 14.

Note well this sentẽce.

CHAP.

CHAP. VII.

¶ Trouble and affliction doe helpe & further vs to the knowledge of our selues and of God also, and specially to vvysdome.

BEsides this it is a profitable and a good thinge for a man to know him selfe wel. Felicity and prosperitye blyndeth a man but when he is vnder the crosse hee beginneth to marke the frayleneſſe of hys body, the vncertainty of his lyfe, the feblenesse of hys vnderstanding, the infirmity and weakeneſſe of his owne strength and power. He shall spy and perceiue howe far he is entred in the way of vertue, how the matter standeth betwene God & hym, whyther he be a champion of Gods or of

A diuersitye maketh a man to know the vncertenty of his world.

of the deuils. For a man thinketh himself ofttimes to be wel grounded and stablished, but in the time of temtation he feeleth how lighty and easely he is tossed and turned of euery blast of the winde. Item, by affliction and mis-fortune God wyll put thee in remembrance, howe many thousand perils are yet hanging ouer thy hed, which should lighten and fall vpon thee, if he did not kepe and preserue thee from them. And the same God sayth thus vnto thee. The wycked enemy, wyth an innumerable & infinite heape of all euils and mischeefes, doeth assaulte thee and lay watche for to subdue

Man is best knowen to himself in adnersity.

VVe haue a better keper then our selues.

Trouble & affliction is a mean to prouoke vs vnto the righte knowledge of God.

due thee, & to swallow thee vp, but I haue appoynted him hys bounds, ouer the which he can not passe. The longer thou art vnder the crosse, ỳ better mayst thou learne all the vertues and goodnesse of God. At hys iuste iudgement and straighte iustice whereby he sheweth his wrath & displeasure againste the wycked and vngodly, and sendeth vp on theyr neckes terrible plages and the obstinate and vnrepentante hee condemneth euerlastingly.

The infinite power of God.

Item hys infinite power, whereby he can helpe and comfort the, in moste extreme mesery and necessity.

Item

Item hys vnmutable truthe, wherby he doth faythfully perfoꝛme all his pꝛomises, & bꝛingeth to pas all his thꝛeatnings

His vnmutable truth

Item his exceding mercye and free grace whereby he pꝛeuenteth all euill toward vs, and will not suffer vs to bee coughte and oppꝛessed with any mis-foꝛtune

His mercye,

Item his eternal and euerlasting pꝛouidence, whereby lyke a father hee taketh charge and care ouer vs, and gouerneth all thinges most wisely.

His eternal & euerlasting pꝛouidence. 1.Pet.5.7

Item his glozy, magnificence and laudes foꝛ the foꝛesayd vertues, which do shine most cleare ly in affliction & aduersity. Foꝛ the which cause S. Bernarde wꝛy-

wryteth thus: whereby doe we know that he, that dwelleth aboue, is among vs here beneth? Forsoth by this that we do stick in trouble and afflictions. For who coulde be able to sustaine, beare and abyde them wythout God?

To learne vvisedom in aduersity.

A man hath neede at al times of wysdom, circumspection, prudence and soberneſſe. Lyke as prosperitye shutteth and blindeth the eyes of men, euen so doeth aduersity & trouble open them. Like as the salue, that remedieth the disease of the eyes, doth first byte and greeue the eyes, and maketh them to water, but yet afterwarde the eye

sight

ſight is cleare and more ſharpe then it was: Euen ſo trouble & affliction do greeue & vexe men wonderfully at the firſt, but afterwarde it helpeth, and lighteneth the eyes of the mynde, that it is afterwarde more reaſonable, wyſe, and circumſpect. For trouble bringeth experience, & experience bringeth wyſedome. The rodd and punishmente doe bring wiſedom. And of this dyd theſe prouerbes firſt ſpryng vp the more plentifull lande, the more foolish and wicked people And agayne: aduerſity cauſeth men to looke well and farre aboute them.

Eccle. 34.9
Prou. 29.15

Item: there is no man wyſe, but

but wyth his hure and losse.

Item, ỳ man may well learn to swim, which hath the water at his mouth.

Dauid sayth: O Lorde howe good and profitable is it vnto me, that thou hast chastened & hũbled me, that I might learne thy righteousnesse and thy commaundements.

CHAP IX

¶ Troubles and afflictions, doe help and further vs to the right knowledge of our sinnes, and to perfit sorowe and repentance for them.

The knowledge of our own corruption is the vvaye to repentance

GOd requireth, that ỳ knowledge of our poysoned and corrupt nature, & of the wrath of God, should waxe & encrease in vs, whereby we myghte con-

ceiue an harty sorow and repen
tance for our sinnes, and so day-
ly amend & waxe better. Now
truthe it is that in our heartes
naturally sticketh a roughe se-
cureneſſe and richleſneſſe, wher
by we doe little regard & eſteme
the inwarde filthineſſe of oure
hearts. And specially when wee
feele no manner of state of the
crosse and affliction we doe not
consider the miserable wretched
nesse of our sinnes nor the iuste
iudgement of God, and the ter-
rible punishmente due for the
same. But when the hande of
God doeth humble and plucke
downe some speciall persons or
an whole congregation, then

VVhan vvee be in prosperity, thé are vve in danger of greateſt misery

re-

remember we the greatneſſe & heauineſſe of ſinne, that Gods wrath and indignation is not too ſoore wythout ſome ſpeciall and moſt iuſt cauſes.

And then breake we out into ſuch words as theſe. O Lorde, we haue deſerued theſe plages a thouſand wayes. O good and moſt iuſt God, thou rewardeſt the miſdeedes & tranſgreſſions of the fathers in the children, if they followe theyr fathers ſteps euen vnto the third and fourth generation.

Happye is that mā that maketh his confeſſion
Exod.20.5
Exod.34.7
Num.14. 18
Deut.5.9.
Deu.7.9

Like as the hard copper and tinne doe melt in the fyre, euen ſo in trouble and affliction, the hard, rough, and ſtobborn harts

do melt and fall to mislikinge & lothing theyr sinnes. A trespasser doth than first of al perceiue his faults rightly, when he is brought vnto the iudgement to be punished, and is adiudged & condemned vnto death. And for this cause doth God vse suche rough and harde meanes with vs. And both the common and generall, and also the particular and speciall plages and aduersities, may wel be called a part of Gods law, & as it were Gods preaching which testifye and declare vnto vs, that God is heauily displeased with all manner of wickednesse and abhomination, that raigneth in ỹ

world that all men should humble & submit themselues vnto God, bewayle and lament theyr sins vnto hym wyth a sorowfull and a right penitent heart, & desyre his grace and mercy.

Gen.42.6 For an exampele: Josephes brethren in Egipt did then first of all spye theyr wickednesse, committed againste their brother, when as verye neede and necessitye dyd bere them in a straunge countrye.

When as the Lorde did sende into the wildernesse, among the Num. 21.6 Israelites, venemous serpentes which did byte them, and slew them on Fyre. Then came they first to Moises, and sayde

w

We haue ſinned, forasmuch as we haue ſpoken againſt ỳ lord, and againſt thee.

1.Chr.21.17 Dauid being a king, was not aſhamed to confes his faulte

When the peſtilence did rage then ſayd Dauid vnto the Lord behold it is I that haue ſinned, what haue theſe ſheepe done? Nowe therfore if it bee ſo, that knowledge of the ſinne, and an harty diſpleaſure agaynſt it bee profitable and neceſſarye, then can we not well forbeare trouble and aduerſity.

CHAP. x.

¶ Trouble, affliction, and aduerſitye doe helpe and further vs to the exerciſinge and encreaſing of our fayth.

That our faith is proued and tryed thorow the croſſe and thorow aduerſity, it is declared

nesseth that God suffereth the Israelites to bee diuersly vexed, and to be broughte into greate distresse, & yet preserued them wonderfully, for this cause that whan they should come into the lande of promesse, they shoulde not say: mine owne power, and the strength of mine own handes were able to bring this to passe, but thou shouldest thinke vpon the Lorde thy God: for he it is, which giueth thee suche power, whereby thou art able to performe and to bring any thinge to passe.

Dent. 8. 2

And so did God deale afterwarde wyth the chyldren of Israel, which of ther owne braine

and

and wisedome sought helpe, succor & maintenance of the kinge of the Assirians, & at the kinge of Egipt, which were the verye same that afterward did besege them, slay them, and cary them away prisoners. And so after ỳ, they felt and proued, that there was none that could succoure & helpe them, but onely the Lord vnto whom they yeelded, and gaue ouer themselues at length as: I looked for no other, but that I should dye. But it was done for this purpose, that wee should not put any truste in our selues, but in God, whych rayseth vp the dead againe. Iere.10.6, Hose.6.1

Item, whatsoeuer stirreth vp

and

and exercyseth our fayth, of that ought we not to be afrayde, but rather to reioyce in it.

VVe are soneſt deceued when wee are in quietnes and reſt.

VVhan wee liue in idleneſſe in all luſt and pleaſure, the deuil ſnappeth vs vp, and ſo blindeth vs in our wickednesſe, that we thinke God doth not regard vs, and all things in the woꝛlde to happē without any woꝛking oꝛ foꝛeſight of god. But as well in ſpecial as generall aduerſities, there is greater matter & occaſion, to pꝛactiſe and to exercyſe thy fayth.

The loſſe of thy frende will make thee to know how thou loueſt God.

God ſuffereth thee to fall into pouertye, oꝛ thy moſte deere freendes to be taken frou thee by death, oꝛ ſome other diſquietneſſe

etnesse to happen vnto thee.

As then hast thou a great occasion to awake and to practise thy fayth: And first to call to remembrãce the promises of god conteined in his word, and thẽ to call vppon him for his grace and assistance, and so to resist & withstand all manner of natural doubtfulnesse and dispayre that hangeth in thy flesh, how greeuous so euer thy necessity seme to be, and howsoeuer any man doeth imagine that God hathe withdrawn his face from thee, and will not helpe thee at all.

Shrinke not from God, hovv greate so euer thy troble be.

In like maner in all common necessities and generall, this is the right exercise of faythe, and the

the moſt holy ſeruice of God, ỹ we firſt conſider and weigh earneſtly all manner of perils and aſſaultes of the churche and of the common wealth. And after that, that we pray vnto God ỹ a conſtant and a liuely fayth, ỹ he will deliuer and preſerue the churche from falſe doctrine, ſuperſtition and hipocriſie, and that he will graciouſly rule and gouerne it. And that he will alſo preſerue the common wealth in good order and quietnes and will graunt wholeſome ayre & reaſonable wether, and wyl alſo reſtraine and let the wyldes diſſolute behauiour and conuerſation of the common ſorte of people

Conſtancy in prayer, is required of a Chriſtian

people, and wyll graunt, maynteine, and preserue a Christian discipline, behauiour, & honesty whereby his holy & godly name may bee lauded and magnified his kingdome augmented increased, and confirmed, and the kingdome of the deuill subuerted and confounded.

And remember thys also, when soeuer thou cõsiderest thy aduersity forget not to despyre of God, hope & trust, for comforte, ayd and succor, and looke ỳ thou striue and fighte myghtely and manfuly againste all manner of mistrust, and put away all manner of despayre, how greeuously so euer thy aduersity and sorow

doeth

doth encreaſe, and thus is thy
fayth well rightly practiſed and
exerciſed.

An example: From holy Iob
was taken al that euer any man
mighte take anye comfoꝛte in,
Iob.1.13 wyfe, childꝛen, goods & frends,
and one trouble ſoꝛow and hea-
uye meſſage came ſtyll in ano-
thers necke, and he had not one
dꝛop of bloud in his bodye, that
was not conſumed and waſted.
And he ſat in the ſighte of all
the woꝛld, was theyꝛ laughinge
ſtocke, and ſo exerciſed and prac-
tiſed hys faythe, and gaue ouer
himſelfe onely and wholely vnto
God.

Unto Abꝛaham was pꝛomy-
ſed

led a seede, which shoulde be in multitudes as ỳ sand of the sea, and as the starres in the skye: and yet was his wyfe bare and vnfruitfull, and he also waxen old and aged, ỳ after the iudgement of naturall reason it was not possible, that that promisse shoulde be fulfilled and come to passe. By the meanes whereof Abraham did exercise, trye and practise his fayth. Gen. 21, 2 Gen. 15. 18 Gen. 18. 18 Gen. 22. 17, Eccl. 44. 21

And thus did Ioseph, Dauid Daniel, all Patriarks, Prophets and Apostles, as well in the common and general aduersities of the church, as in theyr owne priuate and particular afflictions, exercise and practise theyr

To be constant in trouble is, the right Gods seruice.

How faith is increased.

Fayth and hope maketh vs to be constant in duersitye.

they sayth, and this was the highest Gods seruice, where they honored and serued God. Wherfore in our time also God geueth vs great and meruellous occasion, thorow trouble and aduersitie, to wake stirre vp, and to exercise our fayth. And by such exercise is the fayth encreased and confirmed, yea and shineth more brightly, & is made more beautifull and glorious. For whatsoeuer a man hath proued and tried himselfe, that beleeueth he after ward ý more stedfastly. Nowe he, that is a Christen man or woman, proueth and feeleth in deede, that in the middes of his sorowe and

affliction he is ruled, defended, comforted & preserued of God. Rom. 5. 3. For hope can not be confounded.

And ther fore the Christian & the faithfull man, through trouble and aduersity is made more bold and hartye, and concludeth with himselfe, more then euer he did before, that God hath a speciall regarde and consideration of those, that are in trouble and misery, and wil graciously help and deliuer them out. Like as one ỳ hath sailed ofte vpon the sea, and proued and escaped great and daungers tempestes, and hath bene sore tossed w̄ the fearefull waues, is afterward ỳ more

more bold and hardy to goe vn
to the sea, forasmuch as he hath
euer escaped well, and hath ha
good fortune before: Euen so
christen man, whome the cru
hath oft assaulted and exercis
forasmuch as hee hath alwayes
found comfort, ayde and help
God, afterwarde hee trusted
god, the longer ẏ more, thoug
the same affliction and aduer
ty come agayne vnto him, tha
he had before. And to thys pu
pose heare and marke two spe
ciall & notable examples: On
out of the Old, and another o
of the New testament.

Dauid, when hee prepared
himselfe to fighte agaynst th
valian

valiant gyant Goliath, sayde these wordes: the Lorde, whiche hath deliuered mee from a Lyon, and from a Beare, shall deliuer mee also from thys Philistian. 1.Sa.17.37

And againe Paule sayth: god hath deliuered vs frō so great a death, and deliuereth vs daylye and we hope that hee will deliuer vs from hence forth also. 2.Cor.1.10

And to ỳ same purpose doeth this also pertaine, to consider that the crosse assureth those ỳ beare it in the Lorde, of ỳ grace and fauor of God, whereby they know certenly, that they are of the number of the elect, and the children of God, forasmuche as Iob.5.17 Hose.6.1 Prou.3.12 Tob,12,13 1.Pet.4.14 Heb.12.8

Apoc.3.19 he looketh vpon them fatherlye to reforme and to correct them. For whye thus it is written: Yea all those ẏ euer dyd please God, haue bene proued and tryed by manye and diuers troubles, and haue ben founde constant and stedfest in fayth.

Judit.8.26.

2.Tim.3.11 Eccle.2.4. 4.6.&c. Psal.33.18 Item All those, that wyl liue godly in Christ Iesus, must suffer persecution and affliction.

CHAP. XI.

¶ Trouble and affliction geueth vs occasion to pray vnto God, and to laude and praysehim.

EVery Christen man knoweth this, that it is necessary and profitable for him to praye and to call vpon God most feruently

ently & deuoutly. Nowe when a man liueth in all prosperitye, then he prayeth verye little, or very slenderly and coldly, hee hath no great affection or mind vpon it. That prayer, ỳ is not pressed and thrust out with the crosse, floweth not out from the depth and bottome of the heart. But sorrow, heauinesse, and aduersitye, kindleth the minde and setteth it on fire, driueth, chaseth, and hunteth it vnto God, and compelleth it to call vpon God feruently & earnestly. For at such tyme as we see and perceiue well, that wee can doe nothyng, of our selues, and what great neede we haue of God, ỳ

Prosperity causeth negligence in prayer.

VVhen vve see we can do nothinge of our selues then do vve seeke the helpe of god

he will vouchsaue to gouerne, ayde, and defend vs.

Like as the water, as longe it floweth and runneth ouer the euen, playne, wide, and broade fieldes, breaketh not out by no violence, but disperseth & spreadeth it selfe abroade euery whit alike: but whan it is gathered together by cunning & science, and conueyed into a narrowe roume, as into a pype or conduit, then it springeth and spouteth out on highe: Euen so the mind of man as longe as it is quiet, idle, and without sorrow or trouble, it walketh and wandereth abroade at large and at liberty: but when it is brought in

in, restrained and driuen to a straight and narowe issue thorowe trouble and aduersitye, it breaketh out a loft vnto God in heauen with an earnest, heartye and feruent prayer for grace, ayde and comfort: Whereupon there is a common Prouerbe sprong. Nede and necessity teacheth men to praye. O Lorde when trouble and aduersitye is at hand, then do men seke thee, when thou chastnest and punishest them, then call they vpon thee lamentably. Examples: whan the chyldren of Israell hearde of the comming of theyr ennemyes the Philistines, they were afrayd and sayd vnto Samuel

Eccl. 35. 13 14. 15. 16. 17
Acts. 10. 4

Esay. 26. 16 17. 18.

1.Sam.7.8 muet: ceale not to cry vnto the Lord our God for vs, þ he may helpe vs out of the hands of the Philistines. Manasses, whych all the dayes of his lyfe was 2.King.16 very bloudhound and a tyran, 2.Ch.33.11 was bound with chaynes, & led away vnto Babilon. And when he was in extreme anguish and necessitye, he made his humble 2.Ch.33.13. prayer and supplication before the Lorde hys God: and God heard his humble prayer, and brought him againe to Jerusalem. When there arose a great Mat.8.24. tempest vpō the sea, in so much Mar.4.37 that þ ship was ouerwhelmed Luke.8.23. with the waues, & Christ slept, then the Disciples hasted vnto him,

him, and waked him vp, saying Lord helpe vs, for we perishe.

The example of the heathen woman doth teache thee howe the Lorde prolongeth and deferreth his ayde and helpe some time for the nonce, ỹ we should be kindled vp to crye the more fervently, and to continue importunately in earnest prayer. Math. 15. 28

S. Augustine writeth thus. They that are godly, are oppressed and vexed in the Church or congregation for this purpose, that when they are pressed they should crye, and vvhen they crye that they should be heard, and vvhen they are heard that they should laude and praise God.

And lyke as the crosse and aduersity doth further and pricke vs forwarde vnto the first parte of prayer, which is to desire and Aduersitye doth prouoke vs to prayer. & thanks geuing.

craue of God: euen so doeth it
also further and prouoke vs all
vnto the seconde part of prayer,
which is to laude God, and to
geue him thanks. The almigh-
ty power, wisedome, righteous-
nesse, mercy and truth of God,
these high and excellent godly
vertues, worthye of all laud and
honor, do appeare in the crosse,
affliction and aduersity of Chri-
sten men, whan God visiteth
miserable sinners, comforteth
those that are in destresse & mi-
sery, helpeth and deliuereth the
out of all maner of necessity. At
these thinges doe all Christen
people wonder & maruell high-
ly, and therfore breake they out
to

to magnifie, prayse, and extoll God with vnspeakable laudes and prayses.

Wee haue suche a treasure in earthy vessels, that the power, 2.Cor.4.7
that lyeth aboue, and hath the victory, might appeare to be of God, & not of vs: that is to say, we are weake and miserable vessels, that Gods honor and glory should be furthered and not ours.

For an example take the story of Daniell: How the imprisonment and captinitye of the Iewes did serue wonderfully to the glory and prayse of God. Dan.3.17

Our sauiour Christe sheweth the cause why ỳ man was blind from

Iohn.9.2

from his very natiuity & byrth namely, that the workes of God shoulde appeare and bee made manifest vnto him.

Moreouer all the Prophets Apostoles, and elect of God, by whom God wroughte wonderfull & maruellous thinges, were contemned and despyled, yea & sometime slayne & murthered that all men might spy and perceiue, that theyr fayth and working, which do not shrinke but continued vpright, was a worke of God, and no power of man. And therefore that God muste be lauded and praised about all

Psa.44.11.22.
Acts.4.3.
Rom.8.36
2.Cor.4.8 9.
1.Mac.2.51.
2.Mac.5.16.

CHAP. XII.

¶ Trouble and aduersity doe further vs in Vertue and Godlinesse.

The crosse and tribulation to banish and drive away ỳ former sinnes, and hinder and resist those ỳ are to come hereafter and helpe to plant, exercise and encrease all manner of vertues, that the vngodly may be prouoked and furthered to repentaunce and amendmente, and reformation of theyr liues, and the godly to further vertue and godlinesse. For what affliction so euer the flesshe doeth suffer, it greeueth it very sore, yt would rather be merry at resse & quiet. Nowe euery one ỳ hath any reason, knoweth this ryght well, that he throwe hys owne lustes and behauiour, bringeth much

By trouble & affliction vertue is increased, and our former sinnes lamented.

much aduersitye and affliction vpon his own neck. And therefore in consideration of that, he beginneth to beware & to take heede afterwarde of all inordinate and dissolute liuing, as cause, grounde, and occasion of all misery and sorowe, that besides this present affliction he be not plagued also eternally. Which I will declare & proue first with similitudes: secondarily with testimonies of the holy scripture: and thirdly, by familiar examples.

A water, that is continually standing, howe cleare so euer it seeme, yet it is corrupte and nought. But that water, which

hath

hath his continuall course, the more it rusheth and struggleth ouer the stones and sandes, the more liuely, fresh and better it is: Euen so a godly man in the absence of the crosse is sluggishly dull, & litherly, but throwe the crosse and affliction he is quickned and exercised and encreased in all goodnesse.

The rusty and cankered iron, throwe the file is made bright and smothe: Euen so the olde rusty Adam hath neede of trouble and aduersitye, to file and purge him from the cankered rust of sinne.

A knife though it be neuer so smothe, if it be not vsed, it wax-

eth

eth rustie, & the same rust fre-
teth and marreth it. But the
more ẏ he is occupied, though
it be some what worne thereby,
yet it is the more bright: Even
so althoughe some person have
a good nature and inclination,
if he be not occupyed and exer-
cised wyth trouble and aduersi-
ty he waxeth rustye, cankered
rotten: but thorow the cross
tribulation, though ẏ ruste have
won somewhat of him being
man & weake, yet he shall there
by be made more bright, cleare
and beautifull againe.

The sede that is cast into the
fielde, muste suffer the wynde,
raine, snow, frost, and all maner

of

of tempests, and yet it waxeth and bringeth forth fruite: Euen so the spirituall seede, which is the word of God, being receiued of a deuoute and a feruente heart, is not destroyed thorowe trouble, but bringeth forth right good and profitable fruit.

¶ Calamus tree the more it is beaten, the better it is, and not the worse: Euen so man thorowe many stripes and muche aduersitey, turneth from ill, and waxeth good.

For the thicke and hard skin of an horse, or an asse is nothig better then a very sharpe whyp, to perke him wyth: Euen so for our stubberne and hauty flesshe,

there

there is nothinge more fitte and profitable, than much sorowe & veration, whereby it may be stirred and pricked forward.

Cloth must be oft beaten and brushed, whereupon there is a prouerbe: Thus must wollen cloth be vsed, that there breede no mothes in it: Euen so shall spiritual mothes and wormes, wickednesse, sinne and abhomination, haue the lesse power to breede in vs, if we be well brushed and beaten in tyme, with affliction and aduersity.

The flesh that commeth fresh out of the shambles vnsalted, waxeth soone vnsauerye, and wormes brede in it, but ỹ Salt with

with his sharpenesse keepeth it sweete from corruption: Euen so doeth God cast and sprinkle salt vpon vs thorow diuers tẽptations and afflictions, ẏ they may bite and season vs, that we corrupt not nor perishe in sin.

That bodye that is alwayes idle, and neuer moueth nor hath no exercise is easily subiect vnto sickenesse & infirmities. But those bodies that haue theyr exercise and labor, are more lustye and sounde, and can better continue: Euen so the soule that is well exercised and occuppyed wᵗ trouble and affliction, hath occasion and cause, to be beautiful sound and cleare.

It is a very true saying, the sharper that the lye is, the cleaner taketh it away all manner of filthe: Euen so our corrupt & poysoned nature had neede of a sharpe & byting medicine. The greater and sharper the trouble and aduersitye is, the more filth and inconuenience it byteth away.

For a rawe & weake stomak which is of a naughtye digestion, bitter wormewoode is very good and holesome: Euen so for the weake and feeble soule, is bitter trouble and affliction very holesome and necessary. Remember this Prouerbe.

After the sick man had recouered his son He liued worse, then euer he dyd before.

And

And therefore sickenesse is more necessary for him that he ware not worsse, and liue not more wickedly. Now will I alledge scripture.

God threatned to sende a plage seuenfold greater, yf any man wyl not amend at the ligh ter and esier punishment that he sent first. Wherby the Lorde himself declareth thorow Moises, that trouble and aduersity, should teach vs an alteration & amendment of our liues. Leu.26.16

Strokes and woundes doe purge and clense oute euill and corruption, and stripes purifie the inwarde parts of man. Prou.20.30.

No maner of chastening for Heb.12.11.

the present tyme seemeth to be
tedious, but heauy & greeuous:
but afterward it bringeth a qui-
et fruite of righteousnesse vnto
1.Pet,4.1 those that are exercised therein.
He that suffereth in the flesh
ceaseth from sinne, that from
Rom,6, 13 henceforth (the tyme þ is rem-
1.Iohn.2.1,2 nant in the flesh) he may liue
not after the lustes of men, but
after the will of God. And this
shall examples make more ma-
nifest.

Iosue.2,1,2 Under Iosue had the children
of Israell many battels, & were
driuen to fight against their e-
nemies, and they did neuer fall
Iudg,2,11 nor swarue from the lord vntil
afterward that they came vnto
rest,

rest, and had all thinges plenty. Thys is an exãple of an whole multitude. Nowe take exãples of speciall persons.

The Prophet Jonas, being in the wales bellye, remembred his sinnes, altred himselfe, turned & was obedient vnto God. Ionas. 2, 1

The lewde and desperate sonne did then first of all run home againe vnto hys father, when hee sawe and felte his myserye and powerty. Luke, 15, 14

Marke the dayly experience. We imagine oft times thus in our selues: Oh, if I were once whole, and restored againe, I would surely behaue and order my selfe well as I ought to do,

and

Psa.77.3. phet Dauid, as hee hym selfe sayth: Many say vnto my soule he hath no God, my soule wold receiue no comforte, my spyrite is waxen weak and feble. Item our sauioure Jesus Christe in his innocent flesshe, did shewe & declare the fearefulnesse and anguish of the flesshe, when as hee kneeling vpon the mount Oliuet considering his passion and martrydome, that was cõmyng and at hand: and swet for sorow and anguishe, so that the dyops of his sweate gushed vppon the earth lyke dyops of bloud, & hee prayed vnto his father, that if it were his wyl, that cup might be taken from him. In like ma-

Luke.22.44.

ner

ner, being vpon the crosse, hee sayde: My God, my God, why hast thou forsaken me, how lōg wilt thou thus deale wyth me. But it is not to bee vnderstanded, as though Chryst did doute of his fathers fauor and grace: but the weakenesse of his flesh could haue ben content to haue suffered no more. Now like as the spirite far passeth and ouercommeth the flesh in Chryste Euen so must it doe in vs also, that we haue more respecte vnto God, and vnto the life euerlasting, then vnto thys wormeeaten flesh. And therefore now wyll we declare by moste sure and infallible reasons, by what meanes

Psa.22.1. Matth.27.46.

Matth.26.41. Mar.14.38 Luke.22.42. Gal,5.16.17.

meanes and wayes a man may
maister and ouercome his flesh
in the time of the crosse and af-
fliction: and so shewe & declare
true & perfect patience. Which
vertue (like as all other) hathe
her first beginning and increase
of the grace, power, and spirite
of God, without whom we can
woorke nothinge that good is,
neither yet resist nor ouercome
any euill. It is written: the vic-
tory consisteth not in the multi-
2.Mac.3.19. tude of men, but the power and
strength commeth from heauē.
Item: I am able to do al thigs
Phil.4.13. thorowe him, that maketh mee
mighty, which is christ. Wher-
fore, although my fleshly reason
sin-

sinketh, wauereth, and fayleth neuer so much: yet dothe God continually preserue & vphoolde my sperit that it doe not vterly faint, but continue prompt and willing til such time, as it may be deliuered & eased. But nowe how shold we order and behaue our selues that God may grant vs his strengthe, and true patience and boldnesse? Forsothe thorowe fayth, hope, praier. loue truth, faithfulnesse, vertue and godlinesse we may obteine it of God. First we must furnishe & comfort our hearts and mindes with faith towarde God. For whosoeuer doth knowe perfitly and is certain that God, which

is

is the Lord of all haps and mishaps, of prosperitye and aduersitye, is pacified and reconciled with him, and that hee for that cause can not be depriued of eternall saluation: the same shall be able to contemne and to defie all worldlye honor, pompe, & lustes. And againe there can be no payne so bitter, sharpe, and greeuous vnto him, ỳ can bring him out of patience. In oure Christen fayth we confesse and beleue an holy vniuersal church and that we haue felowship and praticipation with all Saintes and elect of God: and also we confesse and beleeue remission of sinnes, resurrection of the flesh,

Faith worketh patiẽce

flesh, and life euerlasting. And Christ geueth vnto euery one, that hath fayth, this absolution: whosoeuer heareth my word & beleueth him that hath sent me, the same hath euerlasting lyfe, and commeth not to iudgement but passeth thorow from death to lyfe. Wherefore thorow faith a mā obteineth power, strēgth, patience, constancie, and stedfastnesse in all goodnesse.

Ioh.5.25.

Rom.5.1.2. Rom.8,26 Heb.10.22 Heb.11.1.2

If strong and mighty ennemies should come vppon thee, assaulte and besege thee, & thou haddest on thy side one, whome thou knewest certenly to bee a Lorde, and to haue power ouer all thy enemies: thou mightest

lawfully be bolde and wythout feare. Now haue wee (thorowe fayth) Christ on our side, which is Lord ouer all Lordes, which hath full power ouer all fortune and mistortune, prosperitye, and aduersity. Therefore thou must not long thinke and looke vpon the weakenesse of thy fleshe, but thou must stirre about wyth thy fayth: that is to say, thou muste earnestly and diligently consider the mighte and true loue of Iesus Christ, which bothe can and wyll comfort & reioyse thee more, thē al mis-fortune is able to discomfort thee, or to make thee heuy. It is sayd to vs your enemye the deuill goeth aboute

1.Pet.5.8

like

like a roring Lyon, and seeketh whom he may deuoure: whome resist ye stedfastly wyth faythe. Item, S. Iames saythe, ỳ your approued fayth worketh patience. The holy and faythful Apostles dyd euidently declare that accordyng to the inwarde man it was a ioy and a comfort vnto them to be beaten & scourged for the Lords sake. Againe all troubles and afflictions are greuous by reason of our weak fayth, which is yet but little exercised, and hath not well and fully tasted the richesse & treasure of the children of god. Yet notwithstanding no mã oughte to despayre, though he haue not

Iames. 1. 3

a perfect strong fayth. It happeneth oft tymes, that ẏ fayth, being litle & weake, in the time of necessitye and affliction draweth backe, & is like to a brand and sparcle, that hath but a little fire vpon it: which the Lorde Jesus will not quenche but encrease, so that we doe but praye with the deare Apostles, & say: O Lord, strengthen our faythe. But when a man is vtterly destitue of fayth, as he that knoweth of no other nor of no better life then this, it is no maruell at all, though he despair at length. Yea, ẏ more he trusteth in himselfe, or in any worldly or transitory thing, the more vnable

Acts.4.29
Mar.9.24

able is he to reſiſt and continue in trouble and aduerſitye. For there is no right comforte nor ſuccor in any maner of thynge, beſides the Lord Jeſus. There are two kindes of hope, the one is of nature and the other commeth of fayth. The naturall hope is a ſpeciall gift and benefite of God, which after a certen maner doth helpe and comfort a man that is troubled and vexed, that he doe not vtterly deſpaire: but in the middeſt of all aduerſitye, hopeth that it will within a while be better, & ſo wayteth and tarieth till the aduerſitye be ouerblowne. Nowe, if this naturall hope haue ſuch a ſtrēgth

Acts.4.29
Act.5.41.42.

Hope maketh men patiente.

and vertue, should not the other hope, which the spirite of God doethe newlye inspyre thorowe fayth, woorke a muche greater & perfecter patience & strength that a man in the midst of hys crosse should hope and wayt for heauenly comforte and ayde of God for Christes sake? And although the naturall hope doeth oft and many times fayle & deceiue, and is alwaies vncerten yet this Christen hope doth neuer faile nor deceiue.

The husbandman considereth not onely his labor and trauell and what tempest & mischance of weather may fortune: but forasmuche as hee trusteth and ho-

hopeth that the fruite shal ware and come forthe when the tyme is, therfore he laboreth stoutlye and with a good wyll: Euen so in the spirituall vineyard, vnder the yoke of the Lorde, the hope and trust of honor and reward maketh men patient & willing, and geueth them corage. If wee hope for that thing which we se not, we wayt for it thorow patience. Furthermore, we muste seeke vpon God feruently and without ceasing, thorowe prayer, that he will giue vs a bolde and a strong spirite to suffer all things, and to continue stedfast vnto the ende. Thus doing, hee will surely heare vs most graci-

Rom. 8. 1,

Praier helpeth to patience.

Math. 24. 13,

To heare the word of God helpeth to patience.

ously according to his promise, and faithfully gene vs hys spirituall giftes, most specially. When a man maketh his complaint, and openeth his neede & grefe vnto his specialbfrend, he feleth a certen ease afterwarde, so that his payne and grefe (by rehersing therof) is somewhat releued, remedied and taken away. Much more comforte and ease shall we receiue by telling and opening our grefe & complaint vnto God. For man is sone weary of our complaining But if we should spend ỹ whole day in praying, crying, and complaining to God, he would loue, comforte, & strengthen vs

Iohn.16.20

the

the more. Agayne to searche, heare and learne the worde of God, and for a man to exercise himselfe therein, is a great furtherance and helpe to patience. For God hath not reueled and opened his worde in vaine vnto vs, but hath shewed and set before vs in the same most sweete and louing promises and comfortable examples, þ we might learne thereby his goodnesse, faythfulnesse, and great louing kindnesse, and so comforte and strengthen oure selues by the same, in all maner of trouble & aduersitye. For an example the holy worde of God sayth. In the worlde ye shall haue sorowe and

trou-

troble, but be of good comforte: for I haue ouercome the world. Item, God is oure hope and strength, O Lord thou forsakest not them that seeke thee. &c. Many such godly promises and excellent cõfortable saying haue we: which we ought to seke and to fetche, though it were euen from Jerusalem euen vpon our knees & neuer to ceasle laudinge & prayling of God, ẏ he in these latter dayes hath made vs partakers of the eternall and infallible comfort of our soules in his word and gospell. Which word is nothing but pure vertue and life, as all faythful harts do fele and perceiue. And it ought̃e no other

Psal. 25. 1. 2
Psal. 13. 1. 2

otherwise to bee receiued of vs, but as though we heard the very voyce of God himselfe from heauē speaking all such thinges as we heare out of the olde and new testament. Againe, ꝑ loue which waxeth & springeth oute of fayth, worketh patience in aduersity, constancie and stedfastnesse in goodnesse. Iacob serued seuen yeeres for the damsel Rachel. And by reason of the harty loue that he bare vnto her, ꝑ time was but shorte vnto hym. And ꝑ dayes that he serued for her, seemed but a shorte space. Euen so whosoeuer loueth God, shall beare and take patientlye what soeuer God layeth vpon him,

Loue toward God, worketh patience.

Gen. 29. 20.

him, & whatsoeuer he suffereth for Gods sake, it shall bee ease vnto him. Nowe sickenesse and other plages do not happen vnto vs without the wil and prouidēce of God: therfore if we loue God hartely (as we oughte to do, forasmuch as he is our mercifull father and we his children and heires) we can not murmur against his visitation, nor bee discontent with it, but wee shall rather run after hym thorowe all maner of wayes, be they neuer so rough, & shall contemn all thinges be they neuer so hard & greeuous, and euermore preasse vnto him thorowe thick & thin, vntill such time as we come to per-

perfect rest in him, according to the example of the holy Apostles and martyrs, whose loue towarde God did mitigate and ease all their sorow, crosse, and aduersity. Item, to giue alms, & to exercise all kyndes of vertue and godlinesse worketh patience, and ỳ specially for these two causes. First, because God doth increase his spiritual gifts in them, which doe well vse and bestowe them. For to him that hath, shall more be geuen. And secondarily, whosoeuer behaueth himselfe godly and vertuously, the same hath a better & a more quiet conscience, and so much more boldnesse and confidence Eccl. 35. 2. 3. Mat. 25. 23

fidence, but yet only building & staying vpon the righteousnes
2. Tim. 2. 10. of Iesus Christ. Item like as a souldiar, (firste for feare of pryson, and of the shamefull death, which he should suffer if the battel should be lost: And againe in hope of the high rewarde & excellent honor and renowne, yf y victory go on his side) wil fight the more boldly and luckely: Euen so euery true Christian is stirred and prouoked to more faythfulnes and patience, when he considereth the exceding profit and commodity of patience: and againe, the great hurte and discommodity of impatience.

The

The fruite, profit, and commoditye of patience, as well to corporall as spiritual.

LAst of all, patience serueth to the honor & glory of god, and to the wealth and profit of man both in soule, bodye, and in transitory goods & possessions, and also in worldlye honor and commendation. For the faithful that resist & withstand their pain and smart, & patiently without any grudging suffer the Lorde to deale with them according to his own will. Not for any vain glorye, nor for any worldly or transitory gaine or luker, but onely & specially to shewe them selues obedient to God, and to laud and prayse him. As for exam-

ample, God was as hiely prai-
sed and glorified when the three
companions of Daniel suffered
themselues so patiently & man-
fully to be cast into the hote bur-
ning ouen: as he was by the ex
cellent wysedome of Daniell,
which he declared in ỳ he could
open vnto the king his dreame.
Furthermore, the patient is
lesse sicke, and when he is sicke,
he is soner whole again. Wher-
as thorow impatience ỳ hearte
is prested, vexed, gnawne, con-
sumed and eaten vp. A mery &
a quiet hart is an helpe and fur-
therance to healthe: but an hea-
uy and sorowfull mynd, maketh
the naturall strength to cõsume
Like

Like as the moths do hurt the garments, & wormes the wood: Euen so doth sorowe and heauinesse hurt the hearte of man. When a childe, being corrected and punished of his father, suffereth it patiently, hys father hath the more pitie vpon hym, and holdeth his hand, & ceaseth the sower: but if the childe shewe himselfe froward, cry any thing loude or murmure and grudge against him, then is the father ỹ more angry & fearse ouer hym, & beateth him the more sharpely: Euen so the heauenly father punisheth the patient man more easely, & healeth him the soner: but toward them that murmur

againſt him, but he ſhewed him ſelfe ſharpe and fearſe. The patient man Job obteined hys goods double againe, and was plentifully recompenſed of the Lord euē here in thys life. The faythfull haue experience and proofe in very dede, ẏ it is good for them to be patient, & to ſuffer the Lord to worke his wyll And againe, many by reaſon of their impatience and murmuring, do loſe that thīg that they ſhould elſe haue enioyed. Sufferance and patience is a token of wiſedome, vnmeaſurable heuineſſe is a token of foliſhnes, when we weepe and complaine like children, ſaying: I would

neuer

neuer haue thought, I wold neuer haue beleeued that it should haue come thus & thus to passe and such lyke. Item, impatiency intangleth and insnareth the mind, and maketh a man some time dull, and at his wits ende. When a man submitteth & geueth ouer himselfe humbly vnto the will of God: although hys aduersity can not be remedied, yet it shall be the easier & lyghter vnto him. Yea there is nothing so bitter, sower, harde or terrible to a man, but by thys meanes shal be easi, swete, light and vnto him comfortable. And againe, so long as a man doeth not vtterly giue ouer, and yelde

himselfe to the good wil of god, and will not suffer him to worke his pleasure wyth hym: content whatsoeuer he sendeth: his greefe is the worsse, and the more sharper is his payne, his minde neuer ceaseth gnawing and fretting, & of one sorow he maketh three or foure. Like as the byrd that is caught wyth ỳ lime rod, the more it striueth to deliuer it selfe, the more doe the fethers cleaue and hang to the lyme: & as in like maner, the more the fish that is caughte in the nette, seeketh to come out, the more it windeth it selfe in: and as he ỳ is bound with chains or fetters of yron, the more he strayeth a-

broade,

abroade, the more harm he doth to himselfe: Euen so such as are froward & vnpatient in aduersity do increase theyr sorow, and hurt themselues the more. He ỳ hath an heauy burden vpon his backe, the more he shutteth and moueth the same, the more doth it greeue him: Euen so ỳ more froward and vnpatient a mã is vnder the crosse, the more greeuous & painfull is it vnto hym. It is not vnwisely spoken of ỳ Heathen man Plinie, whyche sayth.

A good heart in aduersitye, Taketh away the halfe of his misery.

And it is a common prouerbe of the heathen men: The feare

of

of aduersity and payne, before it cõmeth, is worse then the pain it selfe, when it is come. All maner of punishments and aduersity, which according to the merite and desert of man, shuld bee vnto him a tast and beginninge of euerlasting payne and damnation, the patient man taketh and vseth for an occasion to exercise therby all kinds of vertue whereby the spirituall giftes of grace doe ware & encrease more and more. For they that are patient do keepe the true faith toward God, cry & call vpon God thorow feruent prayer, honor, laude, and prayse God, not only for that he ruleth and disposeth

all

all thing, but also ꝑ he bringeth all things to a good ende & successe, and that he will so continually do. And thus thorow patience, is patience increased. And contrariwise the vnpatient man decayeth dayly in all kindes of vertues, and is dayly more and more spoyled and depriued of al goodnes. For whosoeuer is content, & can suffer himselfe to bee prouoked of the deuill & of the flesh, & giueth place vnto them, the same forsaketh faith, prayer, and obedience toward God, and suffereth them to depart, and so is vnthankfull to his true and faithfull God: whom he cannot be content to suffer, & to com-

mit hĩself vnto him for a while, that he may the more defende & preserue him afterwarde. He thinketh that God doth not regard him, and that it is in vaine to trust and waite for help, comfort, and deliuerãce of God. He imagineth with himselfe nothing else, but þ God is vtterly wroth & displeased with him. And can find in his hearte to curse and to blaspheme God, as thoughe he were a cruel, vnmerciful, and an vnrighteous God, shewing more loue and fauor, and doing more good to the wicked then to the godly. And by this occasion he seeketh for ayd, help and comfort of creatures, & maketh

vowes

vowes vnto saincts, and to pil-
grimages: that is to say, to chap-
ple of idolatrye & of false gods,
and maketh wicked couenants,
agrements & promises against
God. Some for feare do forsake
and deny the Christen fayth, &
receiue the wicked popish relig-
gion cõsenting to manifest ido
latry: and make God a lyar, as
that he could not or woulde not
helpe any more in this or that
thing, according to his manifold
promises in the olde and newe
testament. Furthermore, vnqui-
etnesse is augmented & encrea-
sed thorow impatiencie, so that
a man that is vnpatient, is euc-
ry day more sorowfull & despe-
cate